JUNE 1955



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Our Cover

-An Invitation

The Servant of God and Founder of the Society of the Divine Word, Arnold Janssen, is our feature picture for this issue. The seemingly inspired missionary zeal of this saintly German priest led him to face formidable odds during the Kulturkamf in Germany in order to found a Society for the Missons. In 1875, he founded the Society of the Divine Word, not on German soil but on Dutch soil—in Steyl, Holland—because of the persecution of the Church in Germany at this time. The Cause for Father Janssen's beatification is well advanced in Rome. We pray that he is looking benignly upon the work of his Society in the Southland and especially on that at St. Augustine's Seminary and the work of those missionaries which St. Augustine's has sent to the foreign mission fields.

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INTENTIONAL SECOND EXPOSURE

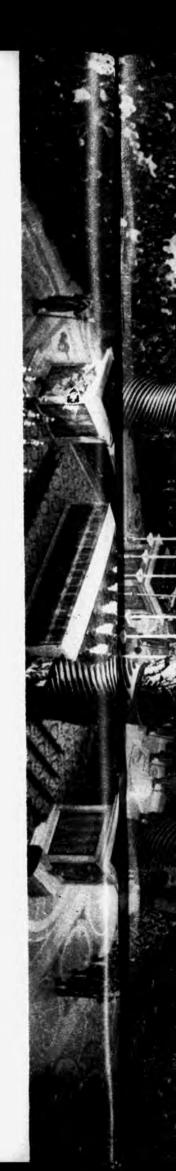
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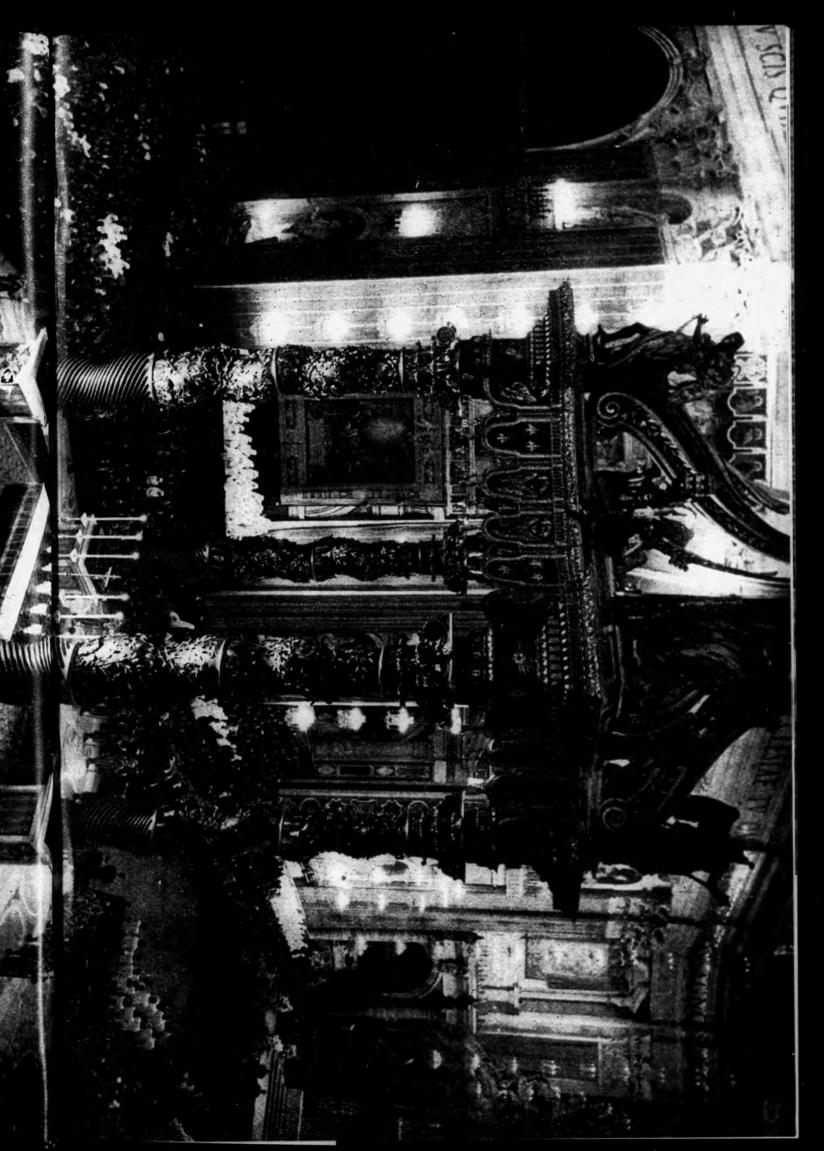
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MEMBER OF THE CATHOLIC PRESS ASSOCIATION







Holding a high place in the estimation of St. Augustine's Mission Seminary are its alumni in the foreign mission fields. Since 1939 when its first priests entered the foreign missions the seminary has proudly kept watch on their activities. Although still quite young at 35 years of age, St. Augustine's has placed 20 men in mission work. Of these, 8 have gone abroad to work up to now in

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The missioners from St. Augustine's who are overseas in Christ's cause are the following.





Bishop Bowers, S.V.D., with his S.V.D. international missionary staff of African, American ,Austrian, Brazilian, Chilean, Czechoslovakian, Dutch, English, German Hungarian, Irish, and Swiss priests and Missionary Brothers.

His Excellency, Bishop Joseph O. Bowers, S.V.D., went to the Gold Coast of West Africa in 1939 as a newly ordained priest. The mission there had been founded in the late years of the 19th century but had been somewhat neglected until the Divine Word Missionaries were asked to take over its evangelization under the leadership of Adolph Noser, S.V.D., who became its Bishop. Bishop Noser was just beginning to lay plans for launching into a long-term evangelizing drive on the Gold Coast. He was carefully selecting the men who would be his first aides in the task. Father Bowers volunteered for the newly opened field and was promptly accepted. His early years on the Gold Coast found him moving about from station to station as Bishop Noser labored to extend the new mission's frontiers yet hold to what had already been won. Bowers' school work had always shown a superior ability to master languages. On the Gold Coast he mastered several of the many

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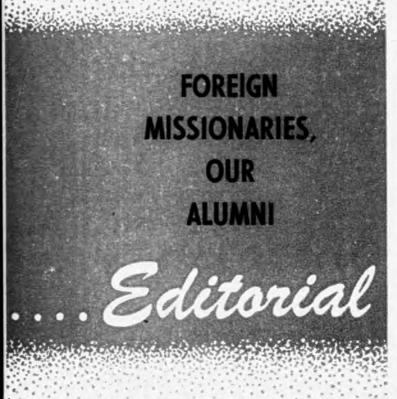
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In 1948 Father Bowers left the Gold Coast to study Canon Law in Rome. He earned a licentiate in the subject after four years of hard study. It was not long afterwards that the glorious announcement came of Rome's electing him to the sacred rank of the bishopric. The story is well known from previous pages of the MES-SENGER how his consecration here at Bay St. Louis captured the interest of a nation viewing for the first time in its history a Negro so recognized.

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Father John W. Dauphine, S.V.D., also went to the Gold Coast missions in 1939. With Bishop Bowers he has been in the foreign fields for 16 years. Father Dauphine is not a robust man. He is small of stature, light of weight, yet has withstood more than a decade and a half of the Equator's rigors. He was born at New Iberia, La., in the heart of the famous Evangeline country. From there his people moved to the booming oil center of Port Arthur in southeastern Texas on the Sabine Bay.

John Dauphine entered St. Augustine's Seminary in 1925. He spent a very active student life here. Older members still talk of his exploits of yesteryear on the seminary's baseball diamond. He finished his studies and was ordained in 1939. This missionary who was destined to baptize hundreds on the Gold Coast, baptized for the first time at Sacred Heart Parish in Lake Charles, La. At





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With Father Bowers he sailed for Africa in the Fall of 1939. His earliest work was among a people called the Ewe (a-way) who lived near the coastline of the mission territory. After not many months he was sent deeper into the Gold Coast to work among the Twi (twee) people.

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presentable in the midst of swamps and wasted bottom land.

George Wilson was ordained in 1941 with three other Colored missioners. In the Fall that year he joined Fathers Bowers and Dauphine on the Gold Coast. Father Wilson showed a superior mastery of the mission's various dialects. In a short time he became proficient in the difficult Ga tongue which is spoken by the people in and around the Gold Coast Colony's capital city, Accra.

Father Wilson's work has always kept him where he could be in easy reach of his Bishop. Bishop Noser and now Bishop Bowers both have seen need for his counsel often. At present he is stationed in Accra. There he manages several diocesan offices, among them that of Diocesan Director of Vocations.

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Father Curtis Washington, S.V.D, was the fourth alumnus of St. Augustine's to go to the foreign fields. His home is in Cocoanut Grove, Florida, in the vicinity of Miami. He was or(Continued on page 215)

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CATHOLIC FAMILY

Henry Floyd



God Himself, Holy Mother the Church, the Saints and Doctors of the Church, numerous Councils, Holy Tradition, and today, our Holy Father Pope Pius XII has taught, enlarged upon, and made known to us the role of Mary the Mother of God in our Redemption and in our struggle for eternal salvation. God, in selecting Mary as His earthly Mother has included her in His whole Divine plan for us. Today, with hardly any exceptions, Mary, the Mother of God, holds a venerable and unique position only among those of us who identify ourselves as Catholics. And with fewer, if any instances at all, Mary's influence in family life outside of Catholicism is unknown, never invoked. Jesus Christ, the Son of God, in His last agonizing moments on the cross bequeathed to us Mary as our Mother, and Mary accepted us and all mankind as her children. In our heavenly Mother we recognize Mary as the Mediatrix of all Graces. As we say it in common everyday speech: "Through Mary to Jesus."

To a Catholic family this knowledge is indispensable and encompasses its every action. greater comfort is there than to know that our Blessed Mother Mary is constantly interceding before the throne of her Son, our God, in our behalf. Love and veneration of Mary can fill the hearts of each and every member of the family and permeate all aspects of its daily existence. And yet, someone might ask just how we should go about incorporating Mary into our family life.

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Mr. and Mrs. Henry Floyd with their family reared in the love of Mary. They are parishioners of St. Mary's Church, Vicksburg, Miss.

ferent and problems of different families are as diverse as the changes of the weather. I. for one, would suggest going back into history almost 2,000 years to look in on the Holy Family at Nazareth-Jesus, the Son of God, Mary, His Holy Mother, and St. Joseph, a poor working man. Mary and Joseph were entrusted with the most awesome and divine task in the history of mankind, a task that no parents will ever again have to face; Mary and Joseph, rearing the Child Jesus. Surely they had their problems, their disappointments, their struggles to earn their daily bread, to keep a roof over their heads and their bodies clothed and warm. And we may be sure that when the vicissitudes of daily life seemed almost overwhelming the Blessed Mother. and St. Joseph did not despair, nor even become unduly alarmed. We can imagine that with the shades of evening curtailing the day, Mary called together the family and together they prayed, knowing full well that God in His Wisdom and mercy would give them all they needed for both body and soul.

We, as followers of Jesus Christ, living in this hectic, atomic age. surely have our problems and the never ending battle for life on the spiritual as well as the material battlefield. Temptations and distractions threaten our spiritual life from all sides. The influence of the movies, TV, and the materialistic philosophy of this modern age work almost entirely to eradicate Christian family life. But we Catholics need not be disheartened. We have the infallible antidote: Mary. As Mary led the fight against the serpent successfully nearly 2,000 years ago, so today she is ever ready to help us if we but seek her help. According to her example we are to raise our families and with her help success is assured.

Family prayer built around the family Rosary should be and must be the haven and the guiding light by which we launch our families into the sea of life. What prayer is more beautiful, simple, and more practical than the Rosary, lending itself, as it does so wonderfully, to family prayer. And along with its beauty the Rosary is so

easy to recite, as I can attest to from my own family. Almost as soon as the little ones learn to speak they are ready to join the family circle in saying the Rosary. Long before they reach school age they are taking their turn in leading an entire decade. Who of us can say just how many blessings are sent our way because of the prayers of these little ones in their innocence and purity? The Rosary embodies the greatest prayers and loftiest sentiments that we can use in any of our devotions, and the blessings it brings upon a family are so great and rich that only in the world here-after will we be able to fully appreciate them.

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Certainly God has blessed my family abundantly. With due modesty and sincerity I recall to mind just the one incident whereby we were spared almost miraculously in the tragic tornado that swept our city last December. With ruins and death all around our heads, fairly comfortable and unite a family as no earthly ties can ever hope to do because in saving the Rosary the family transcends all earthly ties for the greater spiritual ties of communion with God and all His Angels and Saints. The Rosary, Molder of Saints, Saints on this earth as well as those already in heaven. The Rosary, builder of strong, happy, and united families in the spiritual realm of God. Families thus fashioned will form strong, healthy parishes, fruitful in priestly and religious vocations to carry on the work of the Apostles in spreading God's word to all nations. And as the family is the basic unit of all society; good

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LET GOD DWELL BESIDE YOU ALWAYS

Marie Layne

It is a known fact, that much too many of us think only of the glamour of living. The many achievements which will make us shine, brilliantly, among our friends. Eagerly, we aim to become the one whose ambitions all materialize and turn into the tangible gold about which we dream with gluttonous hearts. That glittering gold which will buy for us the very best of clothing-the best of homes in which to live and, naturally too, the very finest of luxuries. And why? The reason is obvious, of course. For then our friends will have reason to sit back and think of us with envy in their hearts. Wishing longingly that they, too, might have struck the winning point on the wheel of fortune that rings the bell of success, towards riches and wealth. Our neighbors will then look from behind veiled windows, despairingly, wishing they were wearing our shoes instead. Shoes whose heels click to the tune of worldly achievement. Achievement which only too many times places the very individual at a pedestal from which he is blinded to so many other important things. Not cognizant of what it was to his life itself that made either him or her the success that they are today. Not cognizant that behind and above all that fabulous wealth of the world and of that over-night success, there is a Hand which spins that wheel of fortune and makes it stop and even ring. For that Hand guides us through each and every second of every day.

Yet, what is it that happens to that man or woman who is suddenly placed on a pedestal far above the height of his many friends and neighbors? He becomes self-sufficient, self-reliant in much too many ways. Ways which are only self-assumed and he forgets that caring Hand which is Almighty God. That Light that has shone and brightened up the path of his life to the wealth and success he is selfishly enjoying.

Where once God was a constant source of comfort and guidance to Whom he ran when decisions were not so easy to make, and Sunday mornings a time set aside for hearing Mass as a humble soul would dare to hear it, with a heart ladened with gold, much too often. that same heart of gold melts for the greediness of a pocket full of gold instead. The heart, too often, becomes selfish for the attainment of only more and more of the gold with which to buy those luxuries and yet, neglects the luxury of the soul that made him or her the success they are today.

Almighty God was a part of them, then, when they needed Him. But now, they need those nightly socials more, to keep them in the lime-light of their associates and which will keep them a success. Less and less does God become a part of them-where once, God had meant everything.

Too many successful men and women fail to understand and believe that like that day of long (Continued on page 235)

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GOLDEN YEARS . . . GOLDEN FIELDS

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One of the final acts of our Founder, Father Arnold Janssen, was to sanction mission work among the Negroes of the U.S. At the behest of Archbishop Quigley of Chicago the Society of the Divine Word came South in the person of Rev. Aloysius Heick, Father Heick first July, 1905. settled in Mississippi, with its population of two millions, half of which was Negro. Of these million there were but 5,000 Catholics, 1 out of 500. Bolivar County, Miss., where Father first tried to get a footing, proved to be too difficult, what with all its prejudice, ignorance and hatred of things Negro. Forced to retreat to Vicksburg where a mission was begun, the S.V.D. has since branched out to other southern cities of Mississippi, Louisiana, Arkansas, and Texas. The Society has spent 50 golden years among a people that is a golden field waiting to be harvested.

AFRICA

Father Curtis Washington slipped in on us during Holy Week, and it was good to see him after five years of mission work in

Pioneer Divine Word Missionaries with Very Rev. Father Blum, second Superior General of the Society of the Divine Word. (I to r) Fathers Wendel, DeLange, Hoenderop, Superior General Blum, Steinhauer, Heick and Hoeflinger.



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Brother Hildebert, S.V.D., master book binder from the Mission Press in Techny, Illinois.

Father showed us Africa. couple of films and gave us a talk restricted to his work among the Krobo people of the Gold Coast. Lest we be swept off our feet by romantic and adventurous thoughts of a far away country, Father flipped up both sides of the coin. He told of the progress and set backs and the adaptation one must make in customs, language, and thought. Peoples differ, and the people of Africa are no exception. In Rome you do as the Romans.

FIELD DAY

The Minor Seminarians had a riotous time through three days sprinting, jumping, hurdling, shotputting, relaying—but set no rec-



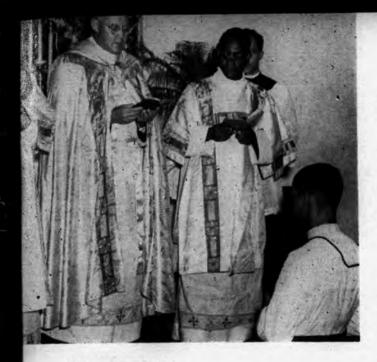


ords we Major Seminarians couldn't equal before the advent of Father Time. To watch their display of strength and prowess in all directions sort of smothered the kinks in my own joints.

BOOKBINDERY

The cockroaches and spiders had to break up house and go else-The bookbindery which where. has been out of use for some time because there was no one here to run it is again buzzing and bristling with activity, spearheaded by Brother Hildebert, S.V.D., Techny's expert binder. Brother came down with Father Wagner the night of Holy Thursday. Frater Hoffman is learning the trade. Brother is also busy setting up a bindery for the Oblates of Mary at Pine Hills.

Brother Hildebert with his sister, a Dominican nun teaching in New Orleans. 214



EDITORIAL-

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(Continued from page 207)

dained in 1949 after the long scholastic course here in which his friendly enthusiastic personality stood out. In the studies here, Curtis Washington worked hard with a cheerful spirit. He brought the same spirit out of the study hall onto the ball diamond. Cocoanut Grove's gift to the mission cause was a fine athlete in his student days. The spots can yet be pointed out at St. Augustine's where some of his titanic home run clouts landed. In 1949 he left

Brother Stephen, S.V.D., receives his mission cross from the Very Rev. William C. Bauer, S.V.D.

for the Gold Coast. His work there has been with the Krobo people, a group living in the vicinity of the Volta River. It is Father's job to push the Church's frontiers as deep into this region as is possible. The Volta territory has a promising future. The Krobo are a spirited people. With bauxite deposits in the Volta area and the possibility of a hydroelectric plant being erected on the river, industry is coming to Kroboland. It is imperative that our missioners win their place among the people before the sects begin rushing in. More than 50 establishments have been made. Father Curtis is tightly holding onto these as he and a few others desperately work overtime to dig in and plant the Church all over the region while the chance lasts. Funds have run out. This year he came back home to solicit financial help. Any donation given (Continued on page 228)

Father Clarence Howard, S.V.D., poses with Sisters of the Holy Family on the day of his departure; Father was missioned to New Guinea in 1951.



INTENTIONAL SECOND EXPOSURE

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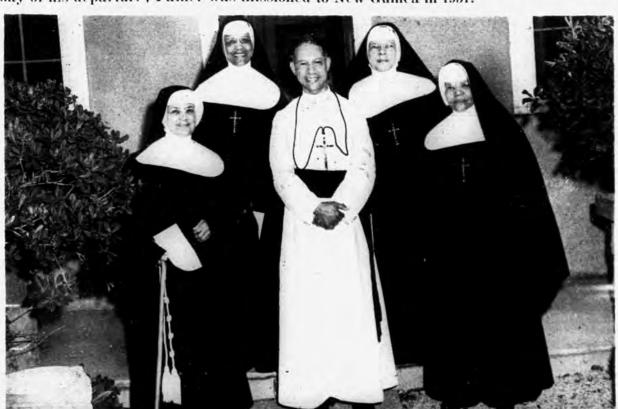
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COME WITH ME TO VOLTA VILLAGE

by REV. CLEMENT HOTZE, S.V.D.



Father Clement Hotze, S.V.D., (white arrow) the author with some of the people of the Volta River.

"Stand back! We're gonna land!"
Kwabla bellowed as he expertly
steered the Unicorn into the shallow cove. He brought the launch
to a shuddering stop about an
arm's length from a gigantic slab
of coal-black rock.

Many a monthly trip I had made by foot to this village of about a thousand people; but this was my first trip down the Volta River, the largest river in the Gold Coast, via the launch of the United African Company, commonly called the U.A.C. Kwabla, the skipper with forty years experience on the river, had provided me with a special seat under the pilot's canopy. It was just a kerosene tin of palm wine which gurgled at each rise and fall of the boat.

The morning had been rough for Kwabla. The boat was jammed with happy chattering passengers. Palm baskets of oranges, bananas, wide circular wooden trays piled high with unwrapped loaves of bread, bales of gaily colored imported cloth, my hundred bags of cement and a thousand feet of lumber were just a few items in the loaded launch. Kwabla drooped from exhaustion.

"Nye hee! Nye hee! Welcome! Welcome!" came the cheery chorus from the villagers lining the shore. Though the boat pulled into the cove every other day, its arrival was still a treat for the people of the town.

With a resounding whack the foot-wide gang plank hit the water,

splashing a rainbow tinted spray of water over the dark gleaming bodies of the boys and girls fringing the shore. A few women passengers, barefooted of course, gingerly eased their way down the slippery gang plank. By the time I set foot on the moist sand, Chief Mace Addo III had arrived. According to the pre-arranged plan Mace Addo sent his men aboard the launch to take off all the materials I had brought for the mission.

Soon bags of cement, two by

important rule of etiquette. In a few minutes the lad returned with the word that the chief awaited my arrival.

When I reached the chief's home, he was already waiting for me. According to their custom, he did not rise and come to the door to greet me. Instead, he remained seated, surrounded by six of his most venerable looking elders. After a word of greeting, I began to shake hands, but not first of all with the chief. I started at the left of the semi-circle, and shook

American Missionary Sisters cross the Volta River for the blessing of the new church.

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fours, boards were being shuttled to shore. A bit of good natured haggling cropped up, but at a word from the chief, men and women set to with a will, lifted the materials onto their heads, started up the steep clay bank studded with oyster shells.

We carefully packed these supplies in the least-used classroom of the mission school. After I had finished this little chore, I sent one of the older school boys to inform the chief that I would soon be at his home to pay him a visit. The sending of such a messenger is an

hands with everyone seated. Then I took my seat. As soon as I was settled in the twice-my-size arm chair, the chief and his elders rose, and one by one they came to return the handshake. Many a time this is done in perfect silence. It is a very impressive ceremony.

After the handshaking was over, the chief nodded to his linguist. He arose at once. Through the linguist the chief informed me in the customary words that it was God, the good Father, Who brought me to their village again. They were all happy to see me again.

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After the meeting I set out to tour the village. I wanted to visit family after family, pagan, catechumen, Catholic alike. Many of the native villages in the rural areas are not too well planned. Homes are set up, one right against the other. Perhaps a space of two feet may separate one home from the next. Such a system is ideal for playing hide-and-seek, but it leaves much to be desired in the line of orderliness.

Most of the homes are constructed of sun-dried clay and roofed with grass. A wattled fence of head-high bamboo at one side of the house serves as the bathroom. Here and there a native bathing sponge of pounded wood fiber hangs drying. They prize bodily cleanliness so highly that they bathe twice a day with generous use of soap and hot water. The mud floor of the bathing place is tiled neatly with closely laid glistening oyster shells.

To gain entrance into a home, we again follow the established custom by calling out "Ago!" If one of the family is at home, he will respond "Ame," thus giving permission to enter.

As I walked into Peter Mawujice's home for a visit, he dropped the hand-woven cotton net he was 218



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Father Harold Lauck, S.V.D., missionary to the Gold Coast.

repairing. "Mohe! You are welcome, Fada!" he shouted joyfully, untwisting his legs as he rose from the squat stool. As he rushed over, a couple of chickens, one sporting a wing daubed with bright red paint to keep it from getting lost among the neighbor's brood, scattered noisly away from a heap of dried cassava peels. A pair of black goats, built low to the ground and about knee high, left off butting each other for a couple of seconds.

Peter's wife, Mary Afiyo, stopped fanning the fire in the outdoor hearth, just a semi-circular mound of clay raised to a height of about four inches. She smiled her greetings and with a quick hitch to her low-slung cloth, she disappeared into the house. Out she came again, baby bouncing on her back, carrying a chair.

"Ba hio! Come here, Fada," she invited, "it's shady here."

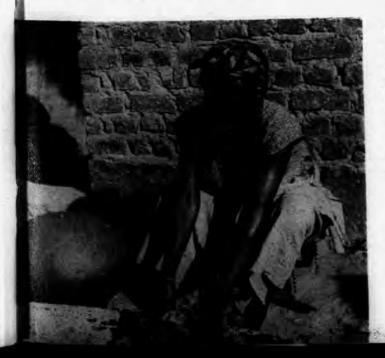
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"Fada," Mary questioned, "this is the first time you came here since God gave me my little boy. He be my son. I want to make him God's son, too." The faith shone brightly in her eyes. "I want you to baptize him, Fada. Tomorrow morning?"

"E hi! Fine! Mary. Right after Mass we'll have the Baptism." The little tot still on my knee gurgled his appreciation.

"Kofi," I turned to the lad leaning on the armrest of the manyana chair, "why the limp?"



"Dipa, Fada. It's the Guinea worm." He pointed to his swollen ankle. "Soon he will come out. Then my foot will be all right."

The Guinea worm is no joke. As a tiny larva it probably entered into Kofi through a drink of the river water, perhaps even a year ago. As it grows bit by bit, it works itself down to the ankle and out through the skin. Sometimes the worm will grow to a length of four feet. The worst case I saw was a young girl of the same village who suffered from seventeen such worms at the same time.

Just then Mary's mother dropped in for a quick visit. When she saw me, she blessed herself, made a little curtsy.

"Fada, I'm so glad you came. Fever (malaria) make me shake all day. Perhaps you have some medicine for me?" she queried, her face wrinkled with hopeful happiness.

As I zipped open my little medicine kit for a couple of quinine tablets, her eyes opened wide in astonishment. "Fada," she exclaimed, forgetting all about the medicine, "how did you make the bag open like that. You tear it? Do it again?"

I obligingly zipped the kit shut and open once or twice for her. Utter astonishment widened her eyes. With a nod of disbelief, she said; "Oh, you white men! Only God is wiser."

In the neighboring home stretched out on a torn straw mat spread on the ground I found one of my catechumens. About two

A typical African house wife going about her daily duties.

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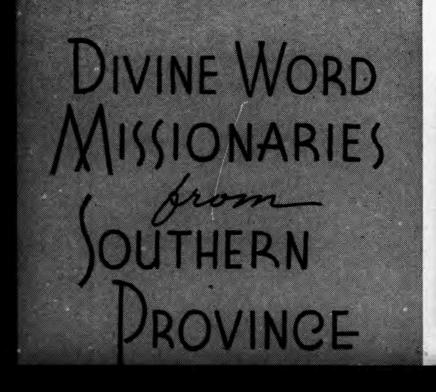
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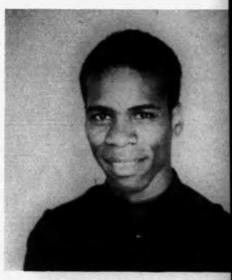
Bishop J. O. Bowers, of Accra, B. W. Africa, confers the Priesthood



Father Clarence Howard of Central New Guinea



Brother Stephen of Accra, B. W. Africa



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An African Prince

"I won't ever skip catechism again. Honest! I won't!"

So runs the story from house to house. Disease and sickness are rampant. The Sisters Servants of the Holy Ghost visit the town every week and take care of the swarms of people crowding up to their makeshift bamboo first aid station. Many kinds of tropical diseases are cared for: malaria, dysentery both amoebic and bacillary, yaws which disfigure face and limbs, leprosy, elephantiasis which swells limbs to grotesque proportions, tuberculosis, pneumonia, and countless swellings and infections.

But in spite of sickness, poverty, hunger, you will always be welcomed with a warm smile and a cheerful greeting.

Skirting the fetish grove on the southern tip of the village, I reached the grassy playgrounds of the mission school. A riotous game of soccer was in its last minutes of play. I joined a little group of school boys and cheered with them as Tsele scooped a pass with his bare foot, sent a zinging drive past the goalie's fingertips for the last shot of the game. The skill with which they handle the ball with their bare feet is marvellous. I've never seen them wear shoes at play for the simple reason that most school children, particularly in the rural area, do not have a pair of shoes to their name.

As the school senior pounded the school bell, a two-foot piece of rail iron suspended from the lowest limb of a silk-cotton tree, the children hurriedly lined up for school dismissal. The school was just a

three classroom adobe building with an aluminum sheeted roof. Each classroom was nearly twenty-five feet in length and twenty feet in width. School assembly and prayer closed the day.

Soon the children balancing books on their heads and with an ink bottle on top as a paper-weight hurried off to their homes. They knew their evening chores awaited them—fetching water from the river, pounding the dried cassava into powder for the evening porridge, peeling the fresh cassava roots. Theirs is a busy life.

The staff and I got together for a discussion of school problems. We had to plan ways and means of registering the children who were to enter school the following year. A report of the prospective number was requested by the Education Department.

By the time we settled on the way to carry out the registration darkness had fallen with tropical swiftness. Tiny spots of light gleamed in the village. Dancing shadows fell on mud walls as the gleam of the fire caught mothers stooping over the fire, stirring the evening soup of red rice and dried fish.

The flickering light of a candle stub lit up my room. I reached into my cassock pocket and pulled out my breviary. Snuggled up against the table to get the full benefit of the candle light, I began the prayer of the Church. I had scarcely finished the second psalm when a daring moth power-dived

at the candle, scored a direct hit, snuffed out the flame. Pitch darkness hid the pack of matches I had carelessly tossed in my kit. Carefully my fingers explored the kit, hunting for that elusive pack. At long last I found it. As a match popped into flame, the dancing light silhouetted the beaming faces of a few village tots peeping through the window. I grinned and as if that was the awaited signal they came pouring in a dozen strong, boys and girls. They had finished their supper already, and their bulging tummies showed that they had done all right for themselves.

One by one others began to file in until even the windows were filled with my happy guests. At the first clang of the bell for evening prayers the story-telling hour ended, and off they chased to church. The older men and women began to gather. Soon the hum of prayer filled the still evening air as I began the night prayers in their own language. The low voices of men, wearied from the back breaking toil in the fields, and the soft tones of the women, worn out from lengthy hours of

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Here and there a head nodded, then sank down to the bench. Asleep in the Lord! A sharp nudge from a friendly elbow, and the sleeper straightened up and continued to pray. As I faced the people to give them the blessing, I couldn't help but think of them, so unknown by the busy, bustling, warring world, but so beloved by God.

As we filed out of church, the rapid rata-tat-tat of drums filled the air. Sharp, staccato bursts cut through the air. Then a sudden quiet.

"That's the fetish priests calling their people together for sacrifice, Fada," Peter explained.

"A little competition, eh?" I queried. But the truth is that almost the entire village still knuckled down to the fetish. The Catholic mission was still very young here.

As we chatted outside the church, the night air felt refreshingly cool. An inquisitive moon shone into the faces of those around me, added warmth to their smiles. The flash of my wrist watch caught my eye. Ten p.m. Suddenly it dawned on me that I had sat down only about half an hour since I arrived in the village early that morning.

A quick good night to all, and Peter accompanied me to my room. Flickering kerosene lanterns showed a score or more of people gathered in the fetish grove. Drums rattled incessantly now. With a quick leap a dancer jumped into the circle of light. Garbed in white cloth, his face smeared with lustrous white clay, he twisted and turned to the demanding rhythm of the drums. Strings of cowry shells draped around his neck clicked together as he swirled and jerked his supple body.

Peter blessed himself as he walked by. "Fada," he whispered, clutching my cassock sleeve, "I, too, pray for fetish a long time. Then Jesus call me and I become Catholic."

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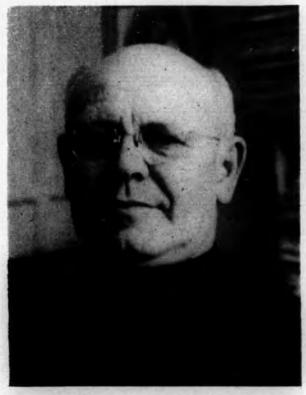
Young Africa is on the march—will it be to the Cross of Christ?



Our Southern Province is privileged to have three Fathers who in April of this year reached the 25th anniversary of their ordination to the Holy Priesthood. The veteran missionaries and their native towns are: Father Peter Boerding, S.V.D., of St. Charles, Missouri; Father Edward Edwards, S.V.D., of New York City; and Father Louis Benoit, S.V.D., of Red Lake Falls, Minnesota.

These three confreres completed their junior college course in June, 1923, at the Divine Word minor seminary in Techny, Illinois. The following September they entered the novitiate at East Troy, Wisconsin. Here they spent a year of probation and then pronounced for the first time temporary vows of Poverty, Chastity and Obedience. In September, 1929, as young seminarians, bubbling over with missionary enthusiasm, our jubilarians consecrated themselves to God forever as religious by pronouncing perpetual vows.

Finally came the happiest day of their lives, April 19, 1930, when these Seminarians were ordained



Our Jubilarian, Father Peter Boerding, S.V.D., now pastor of St. Augustine's Church, North Little Rock, Ark.

priests at Techny by Bishop George Weig, S.V.D., a visiting missionary prelate from China. Each of the jubilarians has served God, the Church and the Divine Word Society faithfully for a quarter-century.

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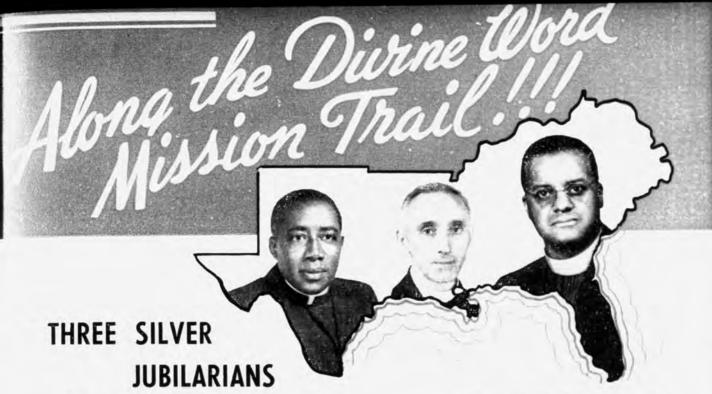
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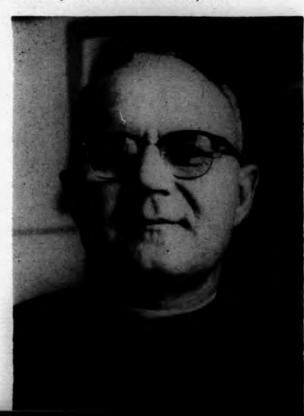
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Our Jubliarian, Father Edward Edwards, S.V.D., outstanding in the American literary field.



Our Jubilarian, Father Louis Benoit, S.V.D., for 17 years a missionary in China and now pastor of St. Thomas Church, Pointe-a-la-Hache, La.



Father Boerding, a genial confere, has devoted his entire priestly life to the home missions, especially to the Negro Apostolate. He has served with great zeal Divine Word Parishes in Chicago, Illinois; Pointe-a-la-Hache, Louisiana; Bay Saint Louis, Mississippi; and North Little Rock, Arkansas, where he is now stationed at St. Augustine's Church.



The Divine Word Fathers' most outstanding representative in the American literary field is Father Edwards. Missioned at first to the Philippines, he taught there for three years in various seminaries. Later he was transferred to the University of Peking, China, where he taught English, served as athletic director and edited the Fu Jen magazine. In 1935 Father Edwards returned to the Philippines, going to Cebu, where he headed the departments of drama and athletics at the San Carlos College.

In 1940 illness forced our jubilarian to return to his native country. Since then he has turned to writing as a means of helping his confreres still on the mission front-lines. His novels-all wellreceived by the public-are: "The Chosen"; "Thy People, My Peo-"These Two Hands"; ple": "White Fire;" "This Night Called Day"; and "Dark Enemy". Some of them have been translated into foreign languages. Father also attractive biography wrote an (Herald of the Word) of the founder of the Society of the Divine Word, Father Arnold Janssen, S.V.D. By his facile pen Father Edwards has done much to 226

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Father Benoit is a full-fledged foreign missionary. Even now while temporarily working in our province he is still officially attached to the mission Diocese of Sinyang in the province of Honan, China. After seventeen years of laboring in China, Father Benoit returned in 1947 to the United States. The present Communist control of China prevents our jubilarian's return to that country so full of promise for the Church.

In the meantime our affable China missionary has not been idle. He served for a while as spiritual director of our Lay Brothers at our new seminary in Granby, Quebec (Canada). In 1951 he was loaned to our Southern Province. He is now the progressive pastor of St. Thomas Church, Pointe-a-la Hache, Louisiana.

Appropriate jubilee ceremonies will be held at a convenient later date to render public homage and congratulations to our esteemed confreres.

Our whole Southern Province rejoices with our jubilarians and thanks God for having blessed them with twenty-five years of fruitful missionary labors in His vineyard. May He continue to bless them for many more years to come!

MARY IN FAMLIY LIFE-

(Continued from page 211)

Catholic families that have Mary as their guide will produce good citizens, who in turn will establish good governments and peace in this world, simply because they know that all things are possible—

THROUGH MARY TO JESUS

First Communion class at St. Rose de Lima Parish, Bay St. Louis, Mississippi, with Father Louis Nau, S.V.D., pastor.





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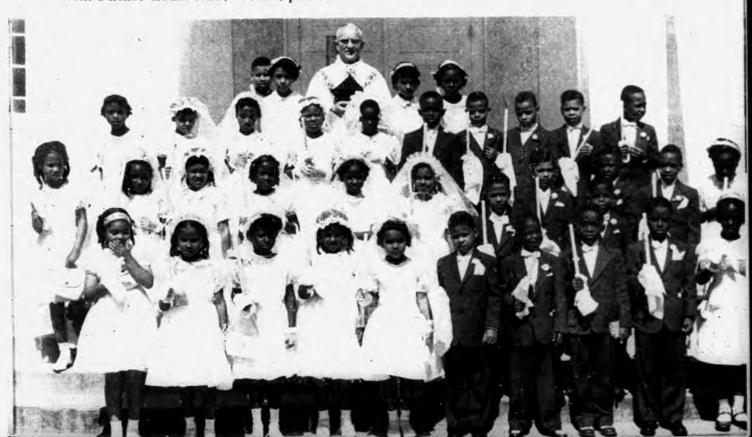
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Father Curtis Washington, S.V.D., (4th from left) left for Africa in 1949. His work has been with the Krobo people living in the vicinity of the Volta River.

EDITORIAL-

(Continued from page 215)

to him will help to establish the Church solidly in the most promising area on the Gold Coast. We cannot wait until the area's industry is developed for then the sects will have the better of it. Funds are needed now to set up small schools and churches in scores and scores of villages. Send any donation for the cause to: THE MISSION PROCURATOR, TECHNY, ILL., and label it, "For Father C. Washington on the Gold Coast."



Father Clarence Howard, S.V.D., was the fifth of St. Augustine's men to go overseas. Of our alumni in foreign mission work he is undoubtedly the most widely known to folks in this country. His earliest priestly work was in the home missions among the neglected Louisiana Catholics. Later he traveled over the States on speaking engagements for he was a wonderful orator and conductor of spiritual retreats. He was made editor of the St. Augustine's MES-228

SENGER, a work which sent him here and there.

Friends everywhere were taken by surprise when the news came suddenly in 1951 that Father Howard's winning work in the U.S.A. was to end. He was being missioned to New Guinea. The Divine Word Missionaries were laying long range plans for the evangelization of New Guinea. Howard was called on to take over one of the ground floor projects in the plan. He was asked to initiate the training program for a New Guinea clergy. meant a start from scratch. Kairiru Island off the New Guinea mainland he established St. John's Seminary. It was but a grass hut where a handful of boys gathered who hoped one day to become priests. After some months grass walls were replaced by boards. A pioneering project was on its way a midst difficulties and against odds far greater than even St. Augustine's Seminary has seen.

Father Howard remained with the infant project as long as he could. The fetid coastal climate steadily wasted his health. Finally his Bishop told him to leave the coast and St. John's Seminary for the healthier climate of New Guinea's interior mountainous region. Father's strength came back and he set to work again. This time he established a catechist school in the New Guinea highlands. In this school he trains missionary helpers while down on the coast other men maintain the project at St. John's Seminary.

* * * Father Richard Winters, S.V.D., of Pleasantville, N. Jersey, is the older of two brother-priests, alumni of St. Augustine's. He was ordained with Father George Wilson in 1941. His first assignment was that of teaching Latin to the sophomores here in 1942. After a year he entered the home mission field in Louisiana where for 10 years he struggled along with a handful of other missionaries in a desperate drive to evangelize tens of thousands of neglected people.

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In 1952 Father Richard was selected for mission work overseas. Our men had just acquired from the Jesuits a new region of labor in the Belgian Congo. Father Winters hurried there after he had gathered some materials here that would be useful in his new work. He sailed in November of 1952. With him went the blessings of our community. We have given the Belgian Congo one of our best Father Winters liked priests. found a mission in the Congo that has already been well established by the Jesuits. There are several large stations in the mission which conduct large schools for boys and girls. Much of Father Winter's work in the Congo mission has been in the schools. He has been both supervisor and instructor. One of his ambitions is to form a brass band with the lads under his care.



Brother Michael Miller, S.V.D., of Baltimore, Maryland, came to (Continued on page 234)

Brother Michael Miller, S.V.D., (left, first row) was one of the 42 Divine Word Missionaries to leave for the foreign missions in 1947.







Father Curtis Washington, S.V.D., (4th from left) left for Africa in 1949. His work has been with the Krobo people living in the vicinity of the Volta River.

EDITORIAL-

(Continued from page 215)

to him will help to establish the Church solidly in the most promising area on the Gold Coast. We cannot wait until the area's industry is developed for then the sects will have the better of it. Funds are needed now to set up small schools and churches in scores and scores of villages. Send any donation for the cause to: THE MISSION PROCURATOR, TECHNY, ILL., and label it, "For Father C. Washington on the Gold Coast."



Father Clarence Howard, S.V.D., was the fifth of St. Augustine's men to go overseas. Of our alumni in foreign mission work he is undoubtedly the most widely known to folks in this country. His earliest priestly work was in the home missions among the neglected Louisiana Catholics. Later he traveled over the States on speaking engagements for he was a wonderful orator and conductor of spiritual retreats. He was made editor of the St. Augustine's MES-

SENGER, a work which sent him here and there.

Friends everywhere were taken by surprise when the news came suddenly in 1951 that Father Howard's winning work in the U.S.A. was to end. He was being missioned to New Guinea. The Divine Word Missionaries were laying long range plans for the evangelization of New Guinea. Father Howard was called on to take over one of the ground floor projects in the plan. He was asked to initiate the training program for a New Guinea clergy. meant a start from scratch. On Kairiru Island off the New Guinea mainland he established St. John's Seminary. It was but a grass hut where a handful of boys gathered who hoped one day to become priests. After some months grass walls were replaced by boards. A pioneering project was on its way a midst difficulties and against odds far greater than even St. Augustine's Seminary has seen.

Father Howard remained with the infant project as long as he could. The fetid coastal climate steadily wasted his health. Finally his Bishop told him to leave the coast and St. John's Seminary for the healthier climate of New Guinea's interior mountainous region. Father's strength came back and he set to work again. This time he established a catechist school in the New Guinea highlands. In this school he trains missionary helpers while down on the coast other men maintain the project at St. John's Seminary.

* * *

Father Richard Winters, S.V.D., of Pleasantville, N. Jersey, is the older of two brother-priests, alumni of St. Augustine's. He was ordained with Father George Wilson in 1941. His first assignment was that of teaching Latin to the sophomores here in 1942. After a year he entered the home mission field in Louisiana where for 10 years he struggled along with a handful of other missionaries in a desperate drive to evangelize tens of thousands of neglected people.

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Bishop Bowers, S.V.D., speaks to the Osuduku tribe on the occasion of the dedication of their new church. (I to r) Mr. Peter Nark, African interpreter; Bishop Bowers and Father Washington, S.V.D., pastor of the mission.

A Mission Church Is Blessed

The interior of Holy Name Church built by African labor and partly financed by American Catholics.

The Osuduka tribe welcomes their Bishop.







Side view of the newly blessed Holy Name Church in the Osuchuaren Village on the mighty Volta River.



The Chief and Osuduku tribe. The future of the Catholic Church among this tribe is very promising.



Bishop Bowers blesses new church.

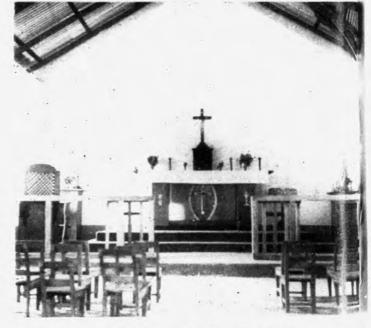


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But Choose!

Perhaps I should wait until next month to talk about vocations but there is a special reason for mentioning the subject now. This is open season for school retreats and no retreat goes by without some emphasis on the choosing of your vocation. So I just want to add my pitch to what the retreat master is telling you.

If you want real solid happiness in later life then it's necessary that you choose a vocation. Just look around you and see how many people you know who are "drifting" in life. They change from one thing to another.

They are dissatisfied. They can't seem to adjust themselves to any situation and for them "the times are (always) out of joint," as Shakespeare says. These are people who have never settled on anything for themselves. Some of them are looking for a soft touch in life. They're looking for that easy, quick dollar or some other kind of a landfall and like the pot of gold at the end of Finnian's Rainbow, they'll never find it.

Others want the joys of several vocations and don't want to pin themselves down to any one thing. For instance, you have the married man who wants a home and family but spends most of his time pursuing his own selfish in-232 terests. He likes to read, perhaps even work on a Catholic action program for "youth" or spend a great deal of time in the company of priests. He knows he is in on a good work and his family can propose no convincing argument to keep him home-or if he is at home. to uproot him from his books. man is not doing effective work anywhere. It's not that what he's doing isn't worthwhile. It's not that a family man shouldn't spend some time assisting with a lay action program. It's only that he hops from one to the other at his convenience and doesn't make a success of any.

Or you have the fellow who, when things go wrong, says he should have been a priest. He is the one who simply never made up his mind in the beginning. From this he develops an attitude of "I'm too good for these down to earth things" that have to be done—like earning a living or providing for a family. He feels that he is made for higher things and it's no wonder he doesn't succeed (so he thinks) in the hurly burly of daily existence.

This fellow is "on the fence." He too is unhappy. He has never actually chosen his vocation.

All of these are common cases. We meet them every day. The answer to this and similar situations is this: choose a life's work: choose a vocation—any vocation, but choose!

And as a starter for a choice, I would say that every youth should first of all offer himself (or herself) to the religious life. God appreciates this generosity and if this is not to be your vocation, then you may be sure that He will give you very special help in finding out what your vocation is.

Are you in doubt about what you want to do? Then, no matter how unworthy you may feel, no matter how incapable, consider giving yourself to God in religion. Get that done first. It may be that you're really called to the religious life. And if you are not then you can be certain that God will soon reveal what you are really supposed to do.

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During your retreat think this over. When the retreat master starts talking about "vocations to the priesthood" (or sisterhood or brotherhood) don't curl up in a cozy ball and say, "this is for the others." You are making the mistake of your life by not giving it real thought. It may not be for you, but if not, then what is for you? Offer your life to God first. Then "all these other things will be added unto you!"

-Father Conroy (Our Sunday Visitor)





Will you offer yourself to the religious life too? God appreciates such generosity.





Priests and Sisters were needed to prepare these little tots for one of the happiest days in their lives — their First Holy Communion.



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EDITORIAL-

(Continued from page 229)

During St. Augustine's in 1939. the 2 year period of his initial religious training he proved to be very persevering in the face of hard work. He demonstrated this month after month on our old vegetable farm. For a long time he sweated to maintain a profitable farm for the community here, a hopeless job in the barren sandy soil of Bay St. Louis. Finally his superiors changed him to other work, but not before he had shown his mettle. The opening for foreign mission labor came in 1948 and Brother Michael went to the Gold Coast to join the missionaries there whose numbers were slowly increasing as men began to arrive from Europe and our Province in the midwestern states.

Brother was stationed at Accra at the Cathedral Parish where he was the mission's store keeper. He kept the various missionaries supplied and procured the books 234

Father John Dauphine, S.V.D., (right) with Bishop Bowers.

for the mission's schools. In 1952 Brother Michael came home for a half year's rest. The stay was extended to a year and a half when Brother was directed to learn the tailor's trade at our mission seminary in Techny, Illinois. He has returned to Africa and now handles all the tailoring for our men on the Gold Coast.



Brother Stephen Dorsey, S.V.D., has his home in Washington D. C. He came to St. Augustine's in During his period of reli-1940. gious training he stood up under the difficult grind imposed by the kitchen tasks at this seminary. After profession he was moved into bookkeeping and filing work our administration office. Meanwhile he trained himself to become the seminary's organist and developed his talent beautifully. It is always to be regretted that Brother could not have had the benefit of a skilled teacher during the years he studied to How much master the organ. greater skill he would have ac-Brother remained in the quired! administration office until the answer to his repeated pleas for overseas work came in 1953. He joined a contingent of returning missionaries and crossed the At-He is Bishop lantic to Africa. Bower's secretary at Accra and is the cathedral organist. Augustine's still feels the deprivation of Brother Stephen's labor

(Continued on page 236)

LET GOD DWELL-

(Continued from page 212)

ago, when God was a necessity with which to live, so is He always. In poverty or in wealth, man needs Almighty God. For unlike His people who choose to love Him or to forget Him, God does not ever forsake us, neither in poverty nor in wealth. To Him, we are all His children regardless of the wealth that life and circumstances have brought us.

Let God Dwell Beside You—AL-WAYS, for you are always near God. For when you keep Him that part of you that you never forget, in heaven lies the wealthiest reward of all. For all worldly attainments will one day end. And there is a heaven awaiting all of us. But without God, we lose that beautiful heaven. And without that heaven, we lose all-for all riches of the world crumble into nothingness when the golden gates of heaven are opened to us on that, our Judgment Day. Which of us wants to lose that eternal peace? Which of us fails to make an in-

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Instead, for those less fortunate than we, those who have not been taught the way of God, the path of eternal peace and happiness always through our Savior, let us, the more fortunate, help them along that road. That beautiful road which brings us a greater reward when the life on earth has ended. Let us help those blinded individuals to see the light. understand that behind each and everything we do, day after day, that a powerful hand wields us along, teaching, showing and guiding us always. For we are all His children and our Almighty Savior loves us all equally and with so much concern. Let us teach those less fortunate to know and understand Him. To call on Him often and to visit His house, the Catholic Church, frequently. For God is the most wonderful Host of all. The Host Who awaits all His children with pride and love and con-

(Continued on page 236)

NEGRO MISSION STATISTICS

According to the annual report of the Commission for the Catholic Missions Among the Colored People and Indians, Washington, D. C., the following are the principal Negro mission statistics as of January, 1955:

Negro Catholics	170 000
Churches	476,895
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Lupiis	79,234
Priests	10,004
Converts	655
Infanta Daniel 3	
Infants Baptized	18,436

The four dioceses having the largest Negro Catholic Population are: Lafayette, La. (72,000); New Orleans, La. (69,205); Washington, D. C. (44,904); and New York (43,487).

The Negro Catholic population of the United States at the end of 1954 was higher than that of the preceding year by 20,000.



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(Continued from page 229)

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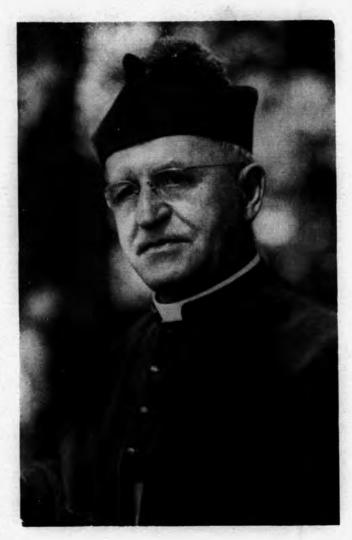
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His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, celebrated a Solemn Pontifical Requiem Mass at Bay St. Louis on May 18, the day of the burial. Our Seminary choir chanted the Mass.

At his coming to Bay St. Louis, 37 years ago, Monsignor Gmelch found a double school system in operation within the limits of his parish. A creditable school for the white children was run and a small grammar school for the Colored children was separately maintained. In 1923 the Divine Word Missionaries took over the small school for Colored and moved it away from Our Lady of the Gulf property.

Monsignor Gmelch was well known to the priests at St. Augustine's Seminary. May he rest in peace.



LET GOD DWELL-

(Continued from page 235)

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EDITORIAL—

(Continued from page 234)

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YES, our "Messenger family" of 15,000 readers can do it! If every reader would contribute ONLY ONE

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EDUCATE A
PRIEST of GOD.

DOLLAR, three burses of \$5000 each would be formed to educate three priests in perpetuity. (The interest from the sum is used for the expenses entailed in educating a student.)

Contributions sent in by Messenger Readers:

Our Lady of Fatima Burse \$ 357.00

Blessed Martin de Porres No. 6 271.00

Little Flower Burse 159.25

MESSENGER READER - have you sent in your \$1.00?

WHY NOT SEND IN YOUR CONTRIBUTION TO DAY TO ONE OF THE FOLLOWING BURSES?

- 1. Our Lady of Fatima Burse.
- 2. Blessed Martin de Porres Burse.
- 3. Little Flower Burse.

Mail To:

Father Rector, St. Augustine's Seminary, Bay St. Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

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Dear Father Rector:

Please accept my contribution of \$______ and apply it to the Burse I have checked below:

Our Lady of Fatima Burse

Blessed Martin de Porres Burse

Little Flower Burse

Name

Address

Zone___ State

Mail To:

Father Rector, St. Augustine's Seminary, Bay St. Louis, Mississippi



HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres No. 5	\$4,206.51
St. Joseph	2,273.50
Holy Ghost	966.70
St. Matthias	860.00
St. Jude	1,282.50
Our Lady of Sorrows	846.00
St. Elizabeth	582.00
St. Martha	333.00
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SEND YOUR DONATION TO:

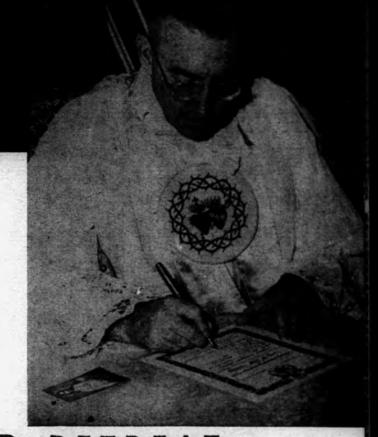
REV. FATHER RECTOR

ST. AUGUSTINE'S SEMINARY BAY ST. LOUIS, MISSISSIPPI

Please accept \$_____as a contribution towards Burse of_______
Name________
Address_________
Zone___State

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SPLENDID OPPORTUNITIES FOR MEN TO MAKE



A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN, CC. SS.,

Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accommodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

1st	Retreat	July 1, 2, 3	4th	Retreat	 July	29,	30,	31
2nd	Retreat	July 8, 9, 10	5th	Retreat	 Aug	. 5	, 6,	7
3rd	Retreat	July 15, 16, 17	6th	Retreat	 Aug.	12,	13,	14

RESERVATION CARD

DEAR FATHER:

> Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi



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A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN, CC. SS.,

Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accommodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

 1st Retreat
 July 1, 2, 3 4th Retreat
 July 29, 30, 31

 2nd Retreat
 July 8, 9, 10 5th Retreat
 Aug. 5, 6, 7

3rd Retreat July 15, 16, 17 6th Retreat Aug. 12, 13, 14

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St. Augustine's Seminary Bay St. Louis, Mississippi



September 1955

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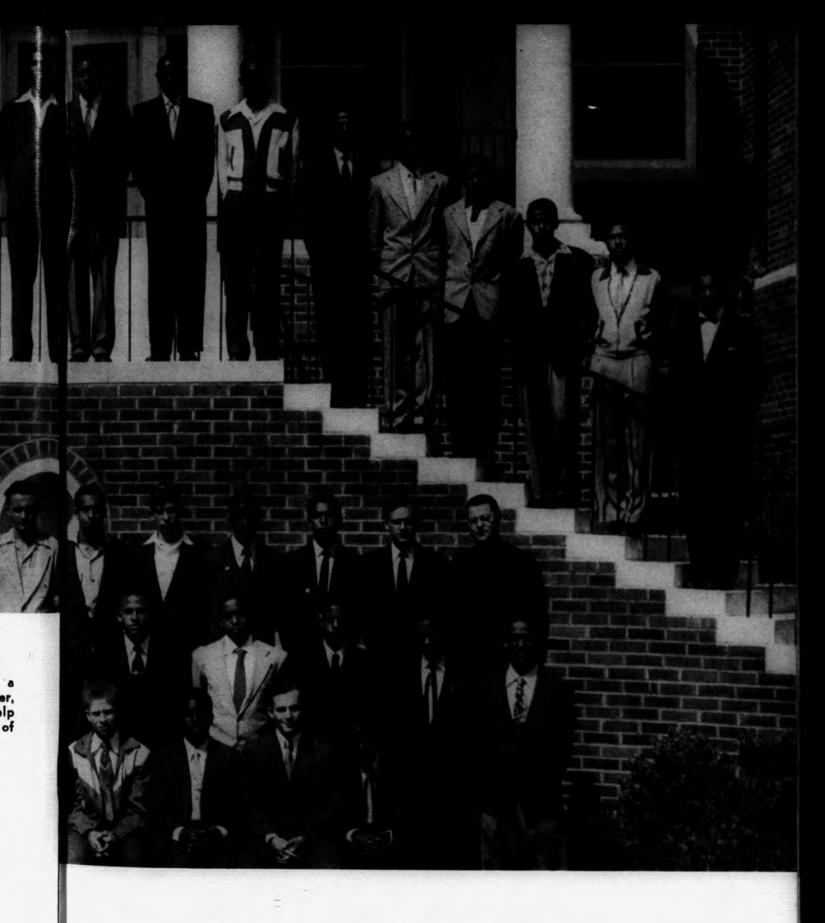
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St. Augustine's Messenger, with sentiments of highest esteem, is pleased to quote the following editorial from the Pittsburgh Courier, eulogizing the lately deceased (May, 1955) eminent Negro educator, Dr. Mary McLeod Bethune, foundress of Bethune— Cookman College, Daytona Beach, Florida:

TRIBUTE TO AN EMINENT NEGRO LADY

Editorial

THE FIRST LADY SUCCUMBS!

If Dr. Mary McLeod Bethune had done no more than found and develop Bethune-Cookman College, it would have been an outstanding achievement regardless of race, color or sex, in a country where such an accomplishment is far from rare.

But Dr. Bethune's contribution to American civilization far exceeded her gifts as an educator, for in addition to being the founder and head of an accredited and outstanding junior college, she was a powerful advocate for her people, an astute politician, a capable administrator and living example of American womanhood at its best.

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The accident of color made her a Negro and she ennobled the meaning of the word, but in any race or nation she would have been an outstanding personality and made a noteworthy contribution because her chief attribute was her indomitable soul.

It was because of her soul and her fierce determination to keep it unsullied, untrammeled and unafraid in the face of the deepest provocation, rebuffs and disappointment that she commanded the allegiance, affection and respect of millions of Americans of all colors.

Dr. Bethune had dignity, humility, character and courage, and

with these great assets which are not as general as we would wish, she rose from plantation obscurity to a merited position of leadership acknowledged and accepted by all.

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Her penetrating vision, her remarkable speaking ability, her luminous personality and her vast reservoir of energy were never shown to better advantage than when she came to prominence on the national stage and her influence grew in power and breadth.

No one who met this remarkable woman could have any doubts thereafter of the capacities and potentialities of either the Negro race or the female sex.

Mary McLeod Bethune was certainly the First Lady of Negro

America, the First Lady of the South and long held her place as one of the First Ladies of America.

Her race, her sex and her country are greatly in her debt.



Judge Harold A. Stevens, (below, left) has become the first Negro to be appointed a justice of the New York State Supreme court. He is a Catholic. Cardinal Spellman is head of the New York archdiocese.



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PIERRE TOUSSAINT

On June 19 a group of Catholics of Irish descent paid a memorial tribute in New York City to a Haitian-born Negro, Pierre Toussaint, who died in that city a little over a century ago.

The Rt. Rev. Msgr. John S. Middleton represented His Eminence Francis Cardinal Spellman at the exercises conducted by the John Boyle O'Reilly Committee for Interracial Justice at Old St. Patrick's Church and Cemetery on Mulberry and Prince Streets in lower Manhattan.

Toussaint became one of the best-known New Yorkers of the late 18th and early 19th centuries. Msgr. Middleton, pastor of Old St. Peter's on Barclay Street, "mother church of New York State," outlined the saintly and heroic life of Toussaint, a parishioner and trustee of that parish in its early days.

Pierre Toussaint was born a slave at Latibonite, the plantation of the wealthy Berard du Pithon family, near St. Mark, in St. Dominique (Haiti), in 1766. He was brought to New York in 1787 by his masters John and Marie Berard.

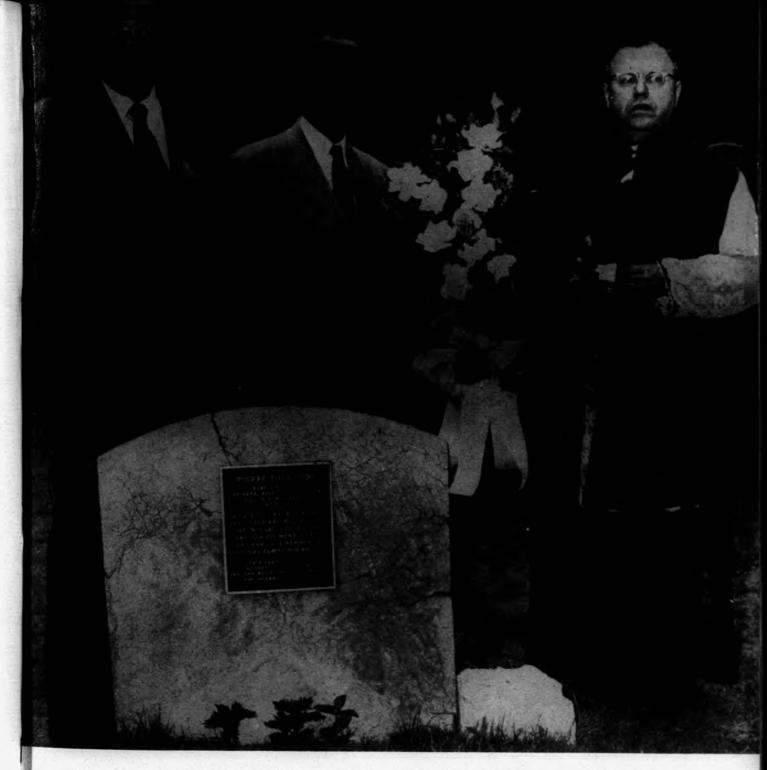
In New York, the Berards apprenticed Toussaint to a hairdresser. Subsequently, when John Berard died and his fortune was wiped out, Toussaint undertook the support of the Berard household with his earnings as one of the leading hairdressers to the fashionable ladies of the booming post-Revolutionary city.

A trusted confidante of his clients, Toussaint became a part of the tradition of many of the famous families he served. The New York Public Library has a collection of his letters which reflect the esteem in which he was held by his contemporaries.

Although barred by his color from the public conveyances of his day, Toussaint was a familiar figure on the streets of New York in the early nineteenth century. During the plagues of yellow fever and cholera which periodically swept the city, Toussaint remained to nurse the sick while their friends fled to tent settlements on the outskirts of town.

For sixty years, Toussaint attended Mass daily at Old St. Peter's Church on Barclay Street where he was a member of the board of trustees. Among his charitable interests was the Catholic Orphanage which housed 160 children. He collected or donated about one-third of its funds. He bought Negroes out of slavery and supported Negro orphans in his own home, but his charity extended far beyond his own race and city, and beyond the infant Republic.

In 1811, Toussaint married Juliette Noel. Four years later, they adopted his orphaned niece, Euphemia, who died in 1829. Following his wife's death, Toussaint devoted himself even more assiduously to charity and public service. He died on June 30, 1853 and was buried



Dr. Jean Price-Mars, Haitian ambassador to the United Nations (center) placed a wreath on the grave of Pierre Toussaint, a Catholic Negro slave, during commemorative ceremonies in the cemetery adjacent to Old St. Peter's Church in New York. With Dr. Price-Mars are: Msgr. John S. Middleton, pastor of the church; and Commissioner Elmer A. Carter of the New York State Commission Against Discrimination.

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A plaque in his memory was dedicated by the John Boyle O'Reilly Committee in 1953 on the portico of Old St. Peter's Church on the

100th anniversary of Toussaint's death.

Extolling Toussaint as "an edifying example of the good Catholic who finds in his home-parish a citadel of truth, a treasury of grace (Continued on page 252)

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A SYMBOL in STONE

by

Most Rev. Joseph Bowers, S.V.D. Bishop of Accra, Gold Coast

When my esteemed predecessor, Bishop Adolf Noser, SVD., laid the foundation stone of Accra Cathedral on Whit Sunday, 1951, some may well have asked: "Wherefore this waste? Would it not be better to build half a dozen churches in different parts of the Mission instead of this magnificent structure in Accra?" The cathedral was intended to hold 4,000 people although Accra has only 6,000 Catholics in its population of 200,000.

Bishop Noser did not know where the money to build the cathedral would come from: he did not even know where it would be built. For four years he tried in vain to find a site, but this failure did not discourage him. He was the pioneer of the Accra Mission, and it was not mere pride or love of outward show which urged him to build a cathedral worthy of the Church he represented. He saw that such a Cathedral was absolutely necessary. The Gold Coast African is easily inclined to judge the value of an Institution, and even of a re-248

ligious body, by its outward appearances. One could scarcely expect him to appreciate at once the supernatural truth of Christianity, or to grasp immediately the full meaning of the words: "Blessed are the poor in spirit."

The insignificant pro-cathedral, formerly a cocoa warehouse, and scarcely higher than the low roofs of the city houses, did not impress the man-in-the-street. It seemed merely to indicate that the Catholic Church was but one of the many sects struggling to win for itself allegiance of the Africans. Words



The new cathedral in Bishop Bower's Gold Coast diocese is dedicated to the Holy Ghost. It was not yet completed when Bishop Bowers, the first Negro to be consecrated Bishop in the U.S.A., took charge of the diocese.

alone could not do away with this false impression; even the Catholic hospitals and schools could not completely dispel it, for the sects had these too. No! To prove that the Catholic Church is not just one among many religions, but, in fact,

the only true one—the "City on the Mountain"—a great sign was needed, something which would outwardly symbolize the Church's spiritual supremacy. It was to be a symbol in stone, a mighty house of God, a petrified pointer to eternal truth. I, myself, have heard an old heathen break into sudden praise of the Catholic Church — a new departure for him — and when I asked him what had caused him to change his attitude, he declared smilingly that he had seen the cathedral in Kumasi-one of the neighbouring dioceses.

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Bishop Noser was an ardent adorer of the Holy Ghost, and to Him, the Creator Spirit, he recommended his plan. For four long years his patience and perseverance were sorely tried. Then, at last, he was able to lay the foundation stone on the second-highest hill in Accra, an ideal place, right in the heart of the city, the acquisition of which no one had ever thought possible. Father Joseph Jud, SVD., artist and architect, drew up the plans. Brother Bernard, SVD., the contractor, reckoned up the cost, and soon Bros. Paul and Baldericus with 150 workers, mostly Catholics from the Ewe tribe, were hard at work. The whole city was fascinated by this new undertaking and followed its progress with deep interest.

Slowly and majestically the stone giant began to rise above the ground. Before two years had passed Bro. Bernard was able to set the skeleton roof upon the concrete pillars. While the bulk of the cathedral gives the impression of being very much a part of the earth on which it stands, the 150 foot spire,

surmounted by a triumphal cross, raises the mind to heaven. The roof was not yet completed when I returned from my episcopal consecration in the USA, and celebrated my first Pontifical High Mass as Bishop of Accra in this cathedral dedicated to God, the Holy Ghost. The people streamed into the House of God, and it must have been some thing new to them that there was always room for more.

They could see the blue sky above them, but they felt instinctively the majesty of the sublime temple of God which was in the making. This impressed them more than words could say.

The interior architecture of the cathedral raises eyes and heart aloft in a mighty "Sursum Corda."; yet this effect is not achieved by a mere cheap imitation of Gothic. Simple modern forms express the Gothic ideal in a way which is pleasing to Europeans and Africans alike. Fr. Jud's architectonic and artistic achievement has been acclaimed on all sides. Although modern forms have been used, the ground-plan followed is the traditional one of all larger churches. The cathedral is built in the form of a cross, or if you will, of a dove with body, head and wings - the symbol of the Holy Ghost, to Whom the building is dedicated. The high altar, placed at the intersection of the transept and nave, is the natural focus-point of all eyes; it is in the heart of the dove after which the church is modelled. From the "heart" of the Most Holy Trinity, from the Holy Ghost, our salvation came. He is still in the Eucharist the heart of the Church and the

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The floors and windows of the cathedral are still missing, and it will take much time and a good deal of money before the interior decoration is finished. But, to all extents and purposes it is now completed, and the imposing structure, set on the hill, holds sway as it were, over the whole city. The neon cross on top of the spire is visible for miles out to sea. A Protestant remarked that the cathedral really made Accra worthy to be called a city. It is no exaggeration to say that the citizens of Accra, Christians and heathen alike, are proud of their new cathedral, being as it is one of the largest and most beautiful buildings in the whole of West Africa. People are coming from far and wide to see it. I have received quite a few donations from Protestants who declared that they were grateful for the effort expended by the Catholic Church in building this structure. "It will testify visibly to God's greatness and majesty; we ourselves are proud of it."

From all parts of the diocese Catholics and non-Catholics come to admire the new cathedral, and when they return home it is often with a changed opinion of the Catholic Church; for them it is no longer merely one sect among others. Thus the cathedral by its very existence has begun to exercise an apostolate by stirring up public interest in the Church and its teaching.

When the Catholics from the outstations return home after visiting Accra, and relate their experiences in their own villages, their eyes 250

sparkle with excitement; they have come into visible contact with the greatness and splendour of the universal Church as reflected in this silent witness of stone. Catholics and friends of the Missions all over the world have, through their generous alms, made this building possible. A Poor Clare nun in America, with the permission of her superiors, handed over her inheritance for the erection of the high altar. Bishop Noser's own family supplied the altar of Our Lady. The children in two primary schools in Koforidua (Gold Coast) put their small savings together and bought two carpets, one for Our Lady's and one for St. Joseph's altar, at a cost of 50 pounds @. In another school the children collected nearly 100 pounds for the new cathedral. A good many of the workers employed on the building contributed one day's wages a week for months on end. These are but a few examples of the zeal and interest aroused by the project. I celebrated Mass once a week to implore God's blessing on the building of the cathedral, and the architect, Fr. Jud, did likewise. So far not a single accident has occured during the three years and more spent at the work.

Although almost all the interior decoration of the cathedral has yet to be done, it may still be affirmed that the new house of God has not only fulfilled the expectations of my illustrious predecessor, but even surpassed them. He it was who had the courage and the confidence in God to begin this mighty work. Today, the Holy Ghost Cathedral of Accra is an eloquent witness to the gospel of Christ, a symbol in stone of eternal truth.

FIRST JOSEPHITE PRIEST

The first Josephite from New Orleans was ordained on June 4 of this year. Father Joseph C. Verrett, S.S.J., of St. Joan of Arc Parish was ordained at the Shrine of the Immaculate Conception in Washington, D. C.

Father Verrett sang his first Solemn Mass on Sunday, June 12, in St. Joan of Arc Church

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He was born in New Orleans, January 17, 1930, son of Mr. and Mrs. Joseph C. Verrett. In New Orleans he attended St. Joan of Arc parochial school and Xavier Preparatory School. In 1945, he entered Ephiphany Apostolic college at Newburgh, N. Y.

He was received into the novitiate of the Josephite Fathers in 1948 and after a year he began studying in their seminary at Washington, D. C.

Father Verrett has been assigned to teach at the St. Augustine's High School on London Avenue in New Orleans. This school is staffed by the Josephite Fathers. They are in charge of 11 parishes within the city of New Orleans, all of them in Colored neighborhoods.





Father Aidan McCall, O.S.B. of Holy Redeemer Parish, Washington, D. C. was ordained in 1954 at St. John's Abbey, Collegeville, Minn. He has been missioned to Nassau, Bahamas, W. Indies.

TRADE CYCLE

Rags make paper; paper makes money; money makes banks; banks make loans, loans make poverty; poverty makes rags.

-Elkhorn Independent

Rev. Joseph C. Verrett; S.S.J. of St. Joan of Arc; New Orleans ordained at Washington; D. C.; June, 1955.

most precious fruit of the redemption.

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sparkle with excitement: they have come into visible contact with the greatness and splendour of the universal Church as reflected in this silent witness of stone. Catholics and friends of the Missions all over the world have, through their generous alms, made this building possible. A Poor Clare nun in America, with the permission of her superiors, handed over her inheritance for the erection of the high altar. Bishop Noser's own family supplied the altar of Our Lady. The children in two primary schools in Koforidua (Gold Coast) put their small savings together and bought two carpets, one for Our Lady's and one for St. Joseph's altar, at a cost of 50 pounds @. In another school the children collected nearly 100 pounds for the new cathedral. A good many of the workers employed on the building contributed one day's wages a week for months on end. These are but a few examples of the zeal and interest aroused by the project. I celebrated Mass once a week to implore God's blessing on the building of the cathedral, and the architect, Fr. Jud, did likewise. So far not a single accident has occured during the three years and more spent at the work.

Although almost all the interior decoration of the cathedral has yet to be done, it may still be affirmed that the new house of God has not only fulfilled the expectations of my illustrious predecessor, but even surpassed them. He it was who had the courage and the confidence in God to begin this mighty work. Today, the Holy Ghost Cathedral of Accra is an eloquent witness to the gospel of Christ, a symbol in stone of eternal truth.

The first Josephite from New Orleans was ordained on June 4 of this year. Father Joseph C. Verrett, S.S.J., of St. Joan of Arc Parish was ordained at the Shrine of the Immaculate Conception in Washington, D. C.

Father Verrett sang his first Solemn Mass on Sunday, June 12, in St. Joan of Arc Church

He was born in New Orleans, January 17, 1930, son of Mr. and Mrs. Joseph C. Verrett. In New Orleans he attended St. Joan of Arc parochial school and Xavier Preparatory School. In 1945, he entered Ephiphany Apostolic college at Newburgh, N. Y.

He was received into the novitiate of the Josephite Fathers in 1948 and after a year he began studying in their seminary at Washington, D. C.

Father Verrett has been assigned to teach at the St. Augustine's High School on London Avenue in New Orleans. This school is staffed by the Josephite Fathers. They are in charge of 11 parishes within the city of New Orleans, all of them in Colored neighborhoods.





Father Aidan McCall, O.S.B. of Holy Redeemer Parish, Washington, D. C. was ordained in 1954 at St. John's Abbey, Collegeville, Minn. He has been missioned to Nassau, Bahamas, W. Indies.

TRADE CYCLE

Rags make paper; paper makes money; money makes banks; banks make loans, loans make poverty; poverty makes rags.

-Elkhorn Independent

Rev. Joseph C. Verrett; S.S.J. of St. Joan of Arc; New Orleans ordained at Washington; D. C.; June, 1955.

PIERRE TOUSSAINT

(Continued from page 247)

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In the graveside ceremonies, Dr. Jean Price-Mars, ambassador of Haiti to the United Nations, placed a wreath on Toussaint's tombstone, "in the name of the government of Haiti." He thanked the John Boyle O'Reilly Committee for "having taken the initiative in rendering homage to the humble Negro of St. Dominique (Haiti) who having become a citizen of the large metropolis, New York, distinguished himself through his social work by practicing the magnificent virtues of faith and charity."

"Pierre Toussaint, from across the grave, gives to all of us the most exemplary of teachings: namely, that man continues to live only if he has surpassed himself throughout his life in placing himself at the service of his community through love for his fellow men," Ambassador Price-Mars said.

Rev. Charles Keenan, S. J., managing editor of AMERICA, and chaplain of the John Boyle O'Reilly-Committee said of Toussaint:

"Although he was a slave he conferred freedom. He was shut out by his condition and his color from most of the rights and privileges of his fellow New Yorkers, but the shining goodness of his character led many of his friends to break through the barrier between slave 252

and free, between white and colored and in so doing they found wider freedom—the freedom of the children of God."

Tributes were also paid by Commissioner Elmer A. Carter of the New York State Commission Against Discrimination; Catholic Journalist James F. Kane, chairman of the Committee; and the Hon. James McGurrin, a past chairman of the group.

They recalled that Toussaint became one of the foremost hairdressers of his time. He assumed the support of his "owners," the Berard family, when their fortune was wiped out by revolution in Haiti and bad investments in New York. In periods of plague, he went freely into the disease-ridden areas to care for the sick while other New Yorkers fled to tent-towns outside the city. He became the friend and confidante of many notable New York families and aided by his benefactions many of the infant institutions of the Catholic Church in the post-Revolutionary War period.

Exercises in the cemetery were followed by Benediction of the Most Blessed Sacrament offered by the Rt. Rev. Msgr. Arthur R. Tommaso, pastor, in the adjacent Old St. Patrick's Church, one-time cathedral of New York.

The John Boyle O'Reilly Committee for Interracial Justice is composed of Catholics of Irish lineage active in programs to secure social justice for the American Negro.

CONSCIENCE: The still, small voice that makes you feel still smaller.

-Irish Digest



STATIONS

Another added feature on our grounds, and a joy for pilgrims and visitors to St. Augustine, are the Stations of the Cross erected beneath the shade of the pines just to the rear of the Way Side Shrine of the Sacred Heart. They are about seven feet in height with concrete kneelers, white stucco base and bronze plaques against a marble background.

APPOINTMENTS

Appointments this year have been quite extensive. They are the following:

Provincial -

Rev. Robert E. Pung, S.V.D.

Provincial Procurator —

Rev. William Williams, S.V.D.

Rector -

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Rev. Paul Kuhl, S.V.D.

Assistant Rector —

Rev. Arthur C. Winters, S.V.D.

Prefect of Scholastics —

Rev. John Kemper, S.V.D.

House Council —

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. William Adams, S.V.D.

Rev. Lawrence Friedel, S.V.D.

RETREATS

June 5 found some 40 SVD missionaries from Texas, Arkansas, Mississippi and Louisiana seeking the peaceful quiet of the Seminary

Walls, to strengthen and rejuvenate their spiritual life. The Retreat Master was the Rev. Wilber Hegener, O.F.M. of St. Louis.

During this time Bishop Helmsing Auxiliary Bishop of St. Louis dropped in to chat a while with the missionaries. At the time he was conducting a retreat for secular priests at the Oblates of Mary Immaculate, Pine Hills, Seminary.

The lay retreats were also well attended. The average attendance for the six week-ends was 70. Back in '45, the beginning of the lay retreat movement, some 30 men attended the one retreat of that year. Through the years more week-ends



From July 1 to 3, 68 men attended retreat at St. Augustine's which was conducted by Rev. Francis Larkin, CC.SS.

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FROGMAN

Sunny-Bank's boat house has been the witness of additions piled on by the two main frog men Frater Shigo, S.V.D. and Mr. Antwine, Brother Candidate. The pier has been extended to both sides of the boat house. About 1/5th of the run way leading to the boat house has been cut down to the level of the highway and widened sufficiently to hold a truck. To the left of the runway a boat shelter has been pounded out. The speed hull when not in use will be lifted from the water.

IMPROVEMENTS

New beautiful tile floors have been put in two rooms of the Minor Seminary and in the sacristy of the main chapel.

The ponds before the Lourder and Agony grottoes were leaking badly until Mr. Boucree and his son, Stanley, came on the scene.

A new Sacred Heart statue graces the lawn in front of Sacred Heart Hall, our major seminary building. It replaces an older statue which had began to crumble away after 14 years. The statue is a gift of Mr. and Mrs. Francis A. La-Bombard.

With cement mortar they repaired the ponds' basins.

The painters too, are busy moving from building to building, painting as they go.

Before Sacred Heart Hall, the Scholastics', a new statue of the Sacred Heart adds beauty to the scene.

ILLNESS

Father Richard Graham, S.V.D. former missionary to India has had another attack of malaria. Since his return to the States Father has been as busy as a bee in the Southern Province. In parish work for awhile, he is now our itinerant funds solicitor.

Mumps kept Father Figaro, S. V. D., Exegete, confined to the bed for awhile. When he thought he was ready to resume work Father suffered a blood clot in the leg.



Full many a man of great renown, Whose fame has spread from town to town,

Whom men with reverence have known.

And countries vied to claim their own, In empty earthly aims have striven, And fallen short of reaching heaven.

II

Such men called great, in toil and pain,
Have built their fames of straw in vain.
The visible and palpable —
Their total goal — a meager ALL.
Their glory has an empty worth
Because it never rose from earth.
They lived one life that could be lost;
—Forgot the one of greater cost.
Their inner sciences as such,
Earthbound, did not amount to much.
Philosophy beneath matter's rod
Scarce rose above the bone and clod.

III

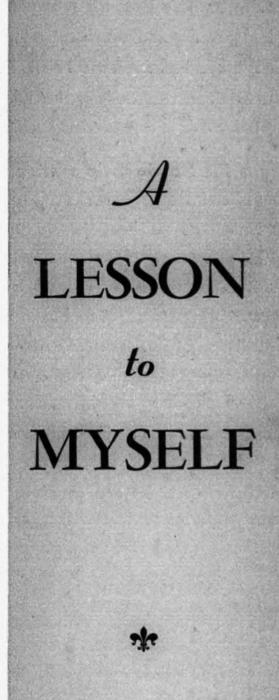
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Their flesh held them in closest bond And shut out all that lay beyond. For just beyond the range of eye The Godhead's glory rises high. Beyond the clutch and grasp of hand Are riches earth cannot command. Beyond the limits feet have trod Extended the spacious realms of God

IV

It almost seems against the rules
That men could be such erring fools.
I think the devils find high sport
In men called great who fall so short.

A.C.W.



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MYSELF



uring this month of September, the Society of the Divine Word celebrates its eightieth birthday. To all its benefactors and friends, the Society is eternally grateful, for only through their help and goodness could the Society ever hope to fulfill its part of the Divine Mandate: 'Going therefore, teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Spirit . . .'

St. Augustine Seminary's contribution to this eightieth year is the five newly ordained missionary priests, the account of whose ordination is reviewed on this page. St. Augustine's is happy and grateful to add its quota to the number of other Divine Word Missionaries who will be missioned during this Jubilee Year of the Society. Wherever God assigns these five missionaries in the far-flung mission fields of the Church, there will be a battle and struggle of some kind: if not against Satan and the evil spirtis directly, then against their forces in the form of Communism or some other ism. The fight will be constant, but under the aegis of Our Lady who is formidable to Satan and sin; the fight will be constant, but in His Name Who has promised to be with His missionaries and His Church even to the consummation of the world!



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The neo-presbyters and their assistantpriests listen to the sermon delivered on day of First Mass by Father Felski, a Divine Word Missionary from Girard, Pa.



Father Elmer Powell celebrates his First Mass. The Very Rev. William Bauer, S. V. D., former provincial is assistant priest. Altar boys are Edmund Fahey and Alvin Genin of Bay St. Louis, Miss.



After Ordination, the neo-presbyters each at his private altar—concelebrate with the Bishop at the High Altar.



The Newly Ordained with Bishop Schexnayder, Ministers of Ordination, Superiors and a portion of the clergy.

The Ordaining Prelate, Most Rev. Maurice Schexnayder, D. D., Auxiliary Bishop of Lafayette (La.) congratulates the newly ordained missionary priests of the Society of the Divine Word. Left to Right: Fathers Bernard Keller, S.V.D., Pittsburgh, Pa., John Sheerin, S. V. D., Philadelphia, Pa.; His Excellency, the Bishop; Fathers Elmer S. Powell, S. V. D., Kansas City, Missouri; Edward Baur, S. V. D., Milwaukee, Wisconsin; Francis Xavier Theriault, S. V. D., Cambridge, Mass.

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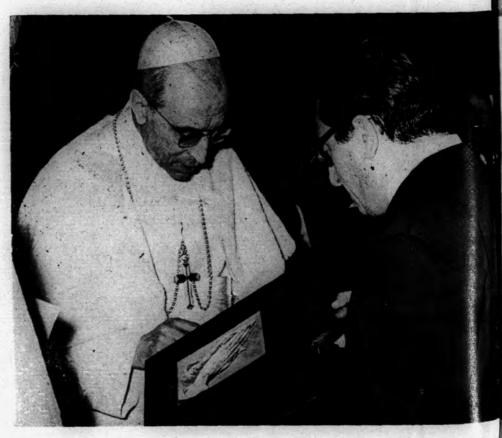
IHE WORLD!

Current News!



At Bay St. Louis, an average of 70 laymen a week took part in spiritual retreats covering 6 weekends thru the mid-summer. Rev. Francis Larkin, apostle of the Sacred Heart devotion, conducted the retreats.

Jan Peerce, American tenor, presents the Holy Father with a collection of records of classical music, including the "Missa Solemnis" of Beethoven





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As the national pastime, baseball, enjoyed the lime light this summer, one of its most popular performers, Willie Mays of the New York Giants was loaded down with awards for his feats of the 1954 season.

Vice-President Nixon appeared at a Press Awards dinner in Harlem. He spoke of President Eisenhower's contributions to the providing of equal opportunities for all



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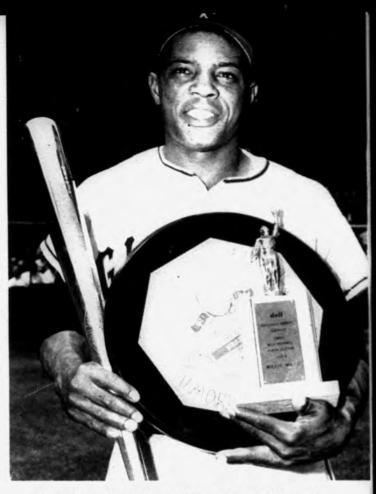




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INTEGRATION IN OKLAHOMA COLLEGES

In June the Oklahoma Board of Regents for Higher Education ordered the integration of white and Negro students at all statesupported colleges.

The historic order, affecting 18 colleges, is effective at the start of the fall term in September. The vote by the board was 8-l.

The action is in line with the recent U.S. Supreme Court ruling that public schools should complete integration "as soon as feasible". It also brings to a climax an integration process started six years ago when the high court ordered graduate Negro students admitted to Oklahoma colleges.

Since then enrollment of Negroes in the graduate fields has become common and there has been no adverse reaction.

Under the motion, governing boards and presidents of the colleges were authorized to accept enrollment of all Negro students who qualify for admission.

Negro leaders hailed the action as the final victory in their fight for equal opportunities in higher education.

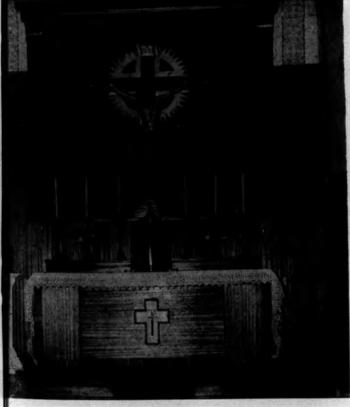
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Along the Divine Mission Trail

The Institute's newly decorated chapel sanctuary. Altar, canopy and background were designed and made by Brother Stillfried, S.V.D. instructor at the school





Girl's Basketball Team-1955



Lafayette, La.



Father Francis, S.V.D. is assistant director at Holy Rosary, Lafayette's central high school for Colored Catholics. He is coach of a fine basketball team

Senior Graduates-1955







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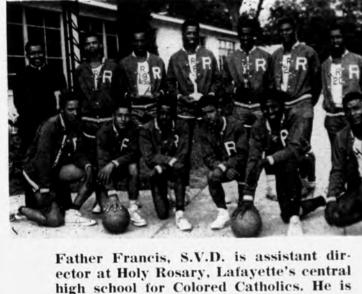


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Senior Graduates-1955







♦ Father Max Williams, S.V.D. built this rectory at his parish, Holy Trinity, in Washington, La.



The Very Rev. William Hunter, S.V.D., former Provincial of the Eastern Province poses with last June's graduating class of Sacred Heart Mission Seminary of Girard, Pa. These young men are potential missionaries to China and Japan; to Africa and New Guinea; to Southern United States and South America. Father Hunter is now Rector of St. Francis **Xavier Mission Sem**inary in Island Creek, Mass.



CONCERT at YAZOO CITY, MISSISSIPPI

A grand musical concert was presented at St. Francis School, Yazoo City, Mississippi under the direction of Miss Barbara Burnette. Miss Burnette, a graduate of St. Francis School, studied music at Xavier University in New Orleans. The two-hour concert which was artfully arranged, included vocal and instrumental presentations. Among the many pleasant selections was Gershwin's "Summertime" sung by Dorothy J. Peyton. Joseph Mims, violinist, played Holmes "On Vacation." "Dance of the Firefly" was rendered by pianist Eretha Nelson. Hilda Overton favored the audience with vocal and piano selections. All in all, the hours of effort which Sister Fides expended to make the concert go over were wonderfully rewarded.



at

DIVINE WORD MISSIONARIES IN THE HOME MISSIONS OF THE SOUTH

These missionaries gathered at our Bay St. Louis Seminary in June 1955 for their annual retreat.

1st row 1. to r. — Father Francis Wade, S.V.D., pastor at Lafayette, La.; Peter Oswald, S.V.D., pastor at Franklin, La.; John Gasper, S.V.D., pastor at Greenville, Miss.; Anthony Bourges, S. V. D., pastor at St. Martinville, La.; Very Rev. William C. Bauer, S.V.D., former Provincial of our southern missions, now head of our East Troy, Wisc. seminary; Joseph Holken, S.V.D., pastor at Jackson, Miss.; Very Rev. Paul Kuhl, S.V.D., head of St. Augustine's; Charles Windolph, S.V.D., head of Holy Rosary Institute of Lafayette, La.; Joseph Francis, S.V.D., prefect at Holy Rosary Institute at Lafayette, La.

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INTENTIONAL SECOND EXPOSURE



♦ Father Max Williams, S.V.D. built this rectory at his parish, Holy Trinity, in Washington, La.

The Very Rev. William Hunter, S.V.D., former Provincial of the Eastern Province poses with last June's graduating class of Sacred Heart Mission Seminary of Girard, Pa. These young men are potential missionaries to China and Japan; to Africa and New Guinea; to Southern United States and South America. Father Hunter is now Rector of St. Francis Xavier Mission Seminary in Island Creek, Mass.



CONCERT at YAZOO CITY, MISSISSIPPI

A grand musical concert was presented at St. Francis School, Yazoo City, Mississippi under the direction of Miss Barbara Burnette. Miss Burnette, a graduate of St. Francis School, studied music at Xavier University in New Orleans. The two-hour concert which was artfully arranged, included vocal and instrumental presentations. Among the many pleasant selections was Gershwin's "Summertime" sung by Dorothy J. Peyton. Joseph Mims, violinist, played Holmes "On Vacation." "Dance of the Firefly" was rendered by pianist Eretha Nelson. Hilda Overton favored the audience with vocal and piano selections. All in all, the hours of effort which Sister Fides expended to make the concert go over were wonderfully rewarded.



DIVINE WORD MISSIONARIES IN THE HOME MISSIONS OF THE SOUTH

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A BENEDICTINE PRIEST

At Atchison, Kansas this June Father Columban Clinch, O. S. B. was ordained a priest by Archbishop Edward J. Hunkeler of Kansas City, Kansas.

Father Clinch entered the religious life in 1950. Previously he earned his bachelor's, master's and doctor's degrees at the University of Kansas. He offered his First solemn Mass in the Church of St. John the Evangelist, Lawrence, Kansas, June 5, where he was organist and choirmaster when a student at the University of Kansas.

In 1926 he first graduated from the U. of K. and joined the English faculty of Morris Brown College, Atlanta, Ga. He was there registrar, head of the English department, and dean of the college. Time was alloted him to return to Kansas and earn a master's degree.

World War II interrupted his studies, being made under a three-year grant from the Rockefeller Foundation, towards a doctorate in history. His service in the Army was made in the Mediterranean area with two years spent in Italy. At war's end he attended the University of Florence where he was elected president of the student

body. Returning to the University of Kansas after his discharge from the Army he was awarded a Ph.D. degree in 1949.

TO A NEGRO SINGER

What magic lies within your throat
To stir the heavy hours of day,
And steal—with some deep-bounding note—

My slow and plodding heart away?

And in your 'sorrow songs' what strength

To wrestle with the wrong I see, To thrill my heart, until—at length It joys in its adversity?

But, Oh! the greatest magic—this, That even when the song is gone, My heart, so overcome with bliss, Still finds the strength to carry on!

A.C.W.

HELP OUR MISSION WORK

Any and all kinds of used postage stamps are acceptable. Just cut stamps from envelope, leaving a margin of paper all around, then, when a number have been gathered, send them to us by ardinary third class mail. We sell them to collectors

STAMP DEPARTMENT St. Augustine's Seminary Bay Saint Louis, Miss



The WEALTH of the CHURCH

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by H. M. WHITE

We often hear stories about the wealth of the Church. With all her beautiful ceremonies, her magnificent cathedrals, her schools, and universities, she must have enormous weath.

Some, in their jealousy, who can find nothing else to attack, strike at this wealth. They insist that this money should be given to the poor or that the Church is draining the pockets of the faithful so that it may live in luxury.

Our Federal government is our protection. Above all things we do not want to lose our democratic freedom. Therefore we support our government—willingly. We contribute taxes to pay our lawmakers and our president. We give them fine buildings in which to work.

We pay to keep free public schools for our children. We give of our income to build highways for our own comfort. In one year alone, all kinds of revenue paid to our government for our care amounted to more than \$39,000,000. All this wealth is spent for our comfort

Archbishop Joseph E. Ritter of St. Louis, Mo., was elected President-General of the National Catholic Educational Association. He held the position also in 1952-53.

while we pass our brief span of life here on earth.

Similar to our federal administration we have our Pope, Bishops and Priests. We have laws and the necessity of law enforcement. We have schools to teach our children and colleges to train teachers for these children as well as priests for our spiritual care. We have orphanages and hospitals. All this we have to comfort our souls and guide us to everlasting happiness in heaven.

Like our federal employees, our hierarchy must have financial support in order to carry on this work. They are entitled to a salary and to additional funds for building the schools and churches we require.

Therefore we support our Church and are proud to do so. Our spiritual leaders are working for us and we want them to continue. Christ gave us our Church and it is our duty to care for it.

But what becomes of this wealth?



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Speaking in terms of money, where does it go? Our average priest has a salary of from \$600 to \$1500 a year. Most of us could not exist on that; but it is his means of self-support; and, quite often, some of it goes back into the Church where the people are too poor to give all that is needed for parish expenses.

This is a small charity noticed by the local parishioners only; but there are others which the large public may witness. Last year Cardinal Spellman, in the name of and pamplets to all inquirers. It has financed lectures for interested non-Catholics. And it has operated a Loan Library for Catholics who want good reading but cannot afford to purchase many books.

The Redemptorists donate their time and money carrying the Truth to out-of-way places where it is needed most. The Knights of Columbus supply prospective converts with literature on any problem they may raise.

And certainly we cannot fail to



The four American Cardinals (l. to r.) Francis Cardinal Spellman, New York; Edward Cardinal Mooney, Detroit; Samuel Cardinal Stritch, Chicago; and James Francis Cardinal McIntyre, Los Angeles. With them, right, is the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. (United Press)

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The Catholic Unity League, operated by the Paulist Fathers, has distributed gratis 1,562,388 books 266

mention St. Anthony's Guild which gives away Bibles, Prayer Books, and literature of all kinds to anyone needing it. The average convert can show you anywhere from ten to fifty dollars worth of literature given him by those interested in spreading the Gospel of Christ.

Our Church loves Christ and is endeavoring to bring knowledge of Him to all the world. They must have finances to carry out this enormous project. For this they turn to the laymen—the Catholics who cannot be priests themselves but want just as much to share Christ. Since they do not labor directly, they give to help those who labor for them.

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And, lest we think all our charity goes to non-Catholics, let us mention here the orphanages run by our Sisters for no reward on earth except to see the little ones cared for. Also, we have hospitals and many other charitable institutions to care for those in need.

Many of our poor can tell of the help they have received from their local parish priest—often out of his own pocket. The St. Vincent de Paul Society works without remuneration to pass on all contributions to the needy.

And so it can be seen by anyone who cares to investigate, that the Church handles its monetary wealth wisely and gives away much more than she keeps. Money given to the Church belongs to God and is not used to make Priests or Bishops wealthy.

However the Church is wealthy—very wealthy—in possessions much more blessed than money. And this wealth she can share while still keeping it. In fact the more this wealth is shared, the more it grows.

This wealth, so abundantly possessed by the Church, is a spiritual wealth given us by God. It is faith, hope, and love and a knowledge of what He is doing for us.

The Church possesses Christ. He is ours because we are His. All He does is for us because He loves us. He gave His Life for us that we

might share heaven with Him. And the more we give Christ to our neighbors, the more we possess Him. The more we explain Him to others, the more we understand Him ourselves.

The Church is rich in faith—a faith given her by Christ. She can never waver, wander or doubt because she KNOWS. The Catholic Church was not founded by mortal man but by God; and so we can be sure of what she tells us. Thus anyone who is lost in fear, worries, doubts or confusion can come to the Church and receive strength, guidance and comfort.

A person coming to the Catholic Church receives a faith so specific and so positive that there is no question about where it will take us.

The Church possesses such an abundance of love that she begs to give it. She will share with anyone asking, and shares continuously without being asked. What else but love could inspire the daily prayers and sacrifices offered up by her for the entire world? Not only does she offer these prayers and sacrifices without being asked; but often without the world having any knowledge of it.

Often, in the midst of sorrow, when comfort suddenly comes to lift our burdens, be sure it is God's answer to the prayer of some priest or even a Catholic layman who loves us and suffers for our suffering. Since he cannot help us himself, he asks God to do so and there is no greater help than that gained by prayer.

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The Church knows how to lead us to this reward, and will work, pray, and sacrifice for us so that we may come to everlasting happiness.

Therefore, if we are willing to pay our federal government millions of dollars to keep us comfortable for a short time here on earth, we should be thrilled to pay for the upkeep of our Church so that she can bring us to an eternal comfort in heaven.

All that we have or earn is from God; and He lets us supply our needs first before returning a share to Him for the care of His Church (our most priceless possession). We cannot begrudge God what is already His.

We give the Church a few dollars a year with which to support herself and care for her needy. But what the Church gives us can never be bought with money. It is precious and we would not lose it for anything. When Christ returns, He will hold us responsible for the condition of His Church. We must each be able to hold up our heads proudly because we did our part.

We must be happy to give for the care of that which we love above all things—Christ's Church. In return the Church will never fail us.



RACIAL PREJUDICE and a SOUTHERN BISHOP

The Negro national weekly, Pittsburgh Courier, calls attention to the words of Most Reverend Bishop Vincent Waters spoken at Chicago. The paper noted that the Bishop when speaking about the results of racial prejudice called them "infractions of the law of God and Man." His Excellency said that "we must solve this problem as Christians, which means by love more than by justice."

Bishop Waters told a meeting of the Catholic Interracial Council of Chicago that his own feelings about race were changed when he became friends with a Florida Negro who was a fellow-student for the priesthood in Rome. The Bishop, a southerner, said: "Thank God America has begun to examine its conscience in this serious matter of race hatred."



The gang — St. Benedict School, Duson, Louisiana, 1955



Rudy Roder and Richard Pecantee, Jeanerette, La., received Solemn Holy Communion on May 22 and Confirmation May 27, 1955. Rudy wants to be a priest.

"Who made the world?"

"God made the world!"

"Who is God?"

"God is a pure Spirit"

In Catholic schools at many places you could hear the children learning their catechism this summer.

There is a town called Crosby in the big state of Texas. The priest in this town is named Father Charles Hanks. He had just about all the Catholic children in town going to his school this summer. The catechism was not taught by Sisters. It was not taught by ladies. It was taught by future priests. Some (Continued on page 271)

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Mr. Roy Wilkins was elected unanimously by the NAACP's Board of Directors to succeed the late Mr. Walter White. (United Press Photo)



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Frater Benedict M. Taylor, O.F.M., is a major seminarian at Saint Francis College, Rye Beach, New Hampshire. A native of Jersey City, N. J., Frater Benedict is a convert to the Faith.

 In this old world it's not which way the wind blows but the way you set your sails.

• The man who always has a half hour to spend usually insists on spending it with somebody who hasn't.

Men sin and then brag about it to their friends. They laugh and joke about their sins outside, but to tell the same things to the priest who is bound by the Seal of Confession, they are afraid. The devil that is dumb seals their lips from making confession. God's grace will cast out this "dumb" devil.

In the average person's lifetime his heart beats 2,600 million times. It pumps at least 150,000 tons of blood. This is enough work done to raise a ten ton truck ten miles into the air. In all this performance hardly a beat is missed, and there is no rest time taken longer than about three-quarters of a second. This is a wonderful feat for an organ weighing only about $1\frac{1}{4}$ lb.

After all, things are about equal between the fat and the thin. The thin
man has more to laugh about, but the fat man has much more to laugh
with.

CHILDREN'S CORNER

(Continued from page 269)

young men came to Crosby from the big city of Houston, Texas. They came from the seminary which is in Houston. There were four of them. They were dressed like priests, but they were not priests. They lived in the house that Father Hanks lives in.

For two weeks they taught catechism to the children at Crosby. The Bishop told them to do it to help Father Hanks. Classes started at 9 o'clock in the morning and stopped at 3 o'clock in the afternoon. The children learned about God. They learned how to pray to Him. And they learned how to sing to Him. The children liked the four future priests who came from Houston to teach them about God.

The children in Louisiana also have summer-time catechism classes. There is a town in Louisiana named Lafayette. The priest at Lafayette is named Father Thaddeus Boucree. Father Boucree had his catechism school open this summer.

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So many children came to Father Boucree's catechism school that he could not teach them by himself. So he got eight people to help him teach catechism. That was a big school. Don't you think?

Our Cover

WHERE IN THE WORLD

Five newly ordained missionary priests of the Society of the Divine Word select their various fields of missionary endeavor cherishing the hope that the Superior General will agree with them if it is God's Will. These five who were ordained at St. Augustine's Seminary in June are a few of the missionary-priests who will receive appointments to the Missions at the end of the school term. Under the banner of Our Lady, they hope to bring the Gospel and Salvation to many who now grope in the 'darkness of sin and the night of heathenism!

Flatterer: One who says things to your face that he wouldn't say behind your back.

-anon.

STATIONS OF THE CROSS

IN THE WOODS at St. Augustine's Seminary Stations of the Cross are being placed near our Sacred Heart Wayside Shrine—for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for (two hundred dollars) \$200. Send your donation or request for more information to:

Stations of Cross Shrine St. Augustine Seminary Bay St. Louis, Mississippi

INTENTIONAL SECOND EXPOSURE



Mr. Roy Wilkins was elected unanimously by the NAACP's Board of Directors to succeed the late Mr. Walter White. (United Press Photo)



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Frater Benedict M. Taylor, O.F.M., is a major seminarian at Saint Francis College, Rye Beach, New Hampshire. A native of Jersey City, N. J., Frater Benedict is a convert to the Faith.

 In this old world it's not which way the wind blows but the way you set your sails.

The man who always has a half hour to spend usually insists on spending it with somebody who hasn't.

Men sin and then brag about it to their friends. They laugh and joke about their sins outside, but to tell the same things to the priest who is bound by the Seal of Confession, they are afraid. The devil that is dumb seals their lips from making confession. God's grace will cast out this "dumb" devil.

In the average person's lifetime his heart beats 2,600 million times. It pumps at least 150,000 tons of blood. This is enough work done to raise a ten ton truck ten miles into the air. In all this performance hardly a beat is missed, and there is no rest time taken longer than about three-quarters of a second. This is a wonderful feat for an organ weighing only about 11/4 lb.

After all, things are about equal between the fat and the thin. The thin
man has more to laugh about, but the fat man has much more to laugh
with.

CHILDREN'S CORNER

(Continued from page 269)

young men came to Crosby from the big city of Houston, Texas. They came from the seminary which is in Houston. There were four of them. They were dressed like priests, but they were not priests. They lived in the house that Father Hanks lives in.

For two weeks they taught catechism to the children at Crosby. The Bishop told them to do it to help Father Hanks. Classes started at 9 o'clock in the morning and stopped at 3 o'clock in the afternoon. The children learned about God. They learned how to pray to Him. And they learned how to sing to Him. The children liked the four future priests who came from Houston to teach them about God.

The children in Louisiana also have summer-time catechism classes. There is a town in Louisiana named Lafayette. The priest at Lafayette is named Father Thaddeus Boucree. Father Boucree had his catechism school open this summer.

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So many children came to Father Boucree's catechism school that he could not teach them by himself. So he got eight people to help him teach catechism. That was a big school. Don't you think?

Our Cover

WHERE IN THE WORLD

Five newly ordained missionary priests of the Society of the Divine Word select their various fields of missionary endeavor cherishing the hope that the Superior General will agree with them if it is God's Will. These five who were ordained at St. Augustine's Seminary in June are a few of the missionary-priests who will receive appointments to the Missions at the end of the school term. Under the banner of Our Lady, they hope to bring the Gospel and Salvation to many who now grope in the 'darkness of sin and the night of heathenism!

Flatterer: One who says things to your face that he wouldn't say behind your back.

-anon.

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OCTOBER 1955

AUGUSTINE'S

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A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres No. 5	\$4,257.51
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Holy Ghost	998.70
St. Matthias	861.50
St. Jude	
Our Lady of Sorrows	862.00
St. Elizabeth	
St. Martha	334.00
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Up in Canada, at a place called Fort Sainte Marie, Ontario, archaeologists are finding more and more of the long lost ruins of the fort, which once stood there in French and Indian days. Piece by piece they are rebuilding the old fort. It tells a story of action, adventure, heroism and tragedy.

The story goes back to the year 1625 when a party of missionaries came by canoe from Quebec, 800 miles away. They came deep into the forests and down the waterways of a strange, savage and unknown land, to bring the Gospel to 30,000 Huron Indians in the land now called Ontario.

Just 24 years after the missionaries got settled among the Hurons they and their little colony of Hurons were massacred by the warlike Iroquois Indians. The story is well known how the early North American martyrs died for the Faith. At the river bank, plain white crosses mark the graves of Fathers Jean de Brebeuf, Gabriel Lalemant, Daniel, Charles Garnier, Noel Chabanel. Issac Jogues. Brothers Rene Goupil and Jean de la Lande, all slain and cruelly tortured by the Iroquois.

Today, visitors stop off to pray at these graves of the brave founders of Fort Sainte Marie who first brought Christianity and civilization into the deep forests of Ontario that is now the vacation land of hundreds of thousands of Americans.

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The story of these brave men was almost forgotten for a long time. Many chapters in the story became missing. The ruins of the ancient fort became lost under silt and covering that piled on through the

> Old Fort Sainte Marie Ontario, Canada





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Another View of the Old Fort

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In 1930 Rome canonized the eight massacred missionaries and those who had most cause to be interested in finding the long lost fort began to get busy. Books and old records were studied. The ancient records and reports of the missionaries were hauled to light and carefully studied. One by one, clues came up telling where the old Fort Sainte Marie might be found. Digging began and soon the ruins began to appear. For more than ten years the work went on, until now the old fort has been more than



Viewing the reconstructed Fort and its environs.



Located in the Land of the Huron Indians

OLD FORT SAINTE MARIE

.. Editorial

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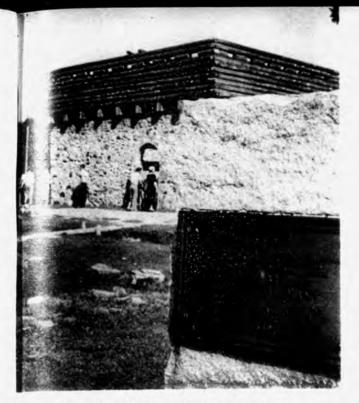
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half restored. This was the place where the famous North American martyrs had their headquarters, the first missionaries to the wild and savage north woods.

Thousands of Indian and French relics have been found, even parts of rosary beads, a medal of St. Ignatius of Loyola. All of these things help to fill the missing chapters of the lost story about Fort Sainte Marie and the missionaries who built it.

Up until now, 21 bodies have been found, some still holding rosaries. The remains have been buried again in the old mission cemetery, where the remains of some of the martyred priests and brothers are also buried. This is the oldest Christian cemetery west of Quebec.

In 1925 the Martyrs' Shrine was built as a monument to the mission-aries. It is visited by more than 100,000 people every year. The twin spires of the shrine rise into the northern sky, on top of a high hill overlooking old Fort Sainte Marie.

"Our Cover"

Minor Seminarian at St Augustine's leaves chapel after a "between-class" visit to the Blessed Sacrament. There is a five-minute interval between classes in which the student may take care of his wants. It is laudatory that by and large the entire student body makes a brief visit to Our Lord in the Blessed Sacrament during this interval.



Crosses mark graves of North American Martyrs.

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Robert E. Pung, S.V.D.

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Hubert Singleton, S.V.D.

Associate Editor

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CHARLES STICKEL OF KANSAS CITY AWARDED THE BENEMERENTI Medal

On Saturday morning, Sept. 3, Feast of Pope St. Pius X in St. Peter's Church in Kansas City, Mo., Mr. Charles Stickel, militant Catholic layman of the Diocese of Kansas City received the Holy Father's 'Benemerenti' (to the one well-deserving) Medal. The presentation was made by His Excellency, the Most Rev. Edwin V. O'Hara, D. D., Archbishop-Bishop of Kansas City.

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Mr. Charles Stickel of St. James Parish in Kansas City and assistant-cashier of the Merchant's Bank, has devoted much of his life for the past 20 years to the care and guidance of boys leaving the Pius X School for Boys. He has been in charge of placements for the Knights of Columbus Orphan Sponsors since that agency was set up in 1934 and has made his own home a residence for many of the boys.

In addition, Mr. Stickel has carried on an extensive correspondence with wards and former wards at boarding schools, in every branch of the military service and in nearly every part of the world.

He has seen boys grow into manhood, has advised them in their



Mr. Charles Stickel, Papal honoree, and Mr. Kenny Beckman, 'one of his boys' (see story)

employment and business life, has attended their weddings, the Baptisms of their children and has had the pleasure of seeing four of 'his boys' celebrate their First Solemn Masses.

Many are the other hidden works of charity of Mr. Stickel. The demands on his time and energy and resources are great and no worthy person is ever refused. Numbered the members of Mr. Stickel's large family is the Rev. Elmer S. Powell, S.V.D., recently ordained Divine Word Missionary (Bay St. Louis, Miss.) who during the long course of his studies and training for the missionary priesthood received every help, encouragement and favor possible from Mr. Stickel and who refers to himself as 'one of Charlie Stickel's boys'.

Mr. Stickel is a member of the Father Manion Council of the Knights of Columbus. 'Ad multos annos'.

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N view of the various reactions and adjustments which have come to pass since the decision of the Supreme Court in regard to segregation, it is well to recall that all too frequently Catholics as individuals and the Church itself have suffered from the failure to apply Christian principles without discrimination. In many instances there is a parallel between the intolerance shown the Church and that displayed toward the Negro. Yet it is one thing to concede the dismal ignorance of all things Catholic in the minds of millions and another to ignore the past and the present treatment of the Negro in regard to social justice.

Facing misunderstandings, slander, intolerance, denial of natural and constitutional rights, a fair white American must salute the Negro race for its constant heroism. We maintain that, as the Negro advances forward, he should not forget the past for no other racial group has made greater progress under the most severe handicaps in the past seventy-five years than the Negro.

It is not pleasant reading to review those chapters in our colonial

history which tell of the slave-ships of the English, Spanish and Dutch traders (so-called Christians) who carried the Negro into exile and slavery. What inhuman cruelty was enacted in the separation and scattering of thousands of families among the plantations of the South! And all Americans should never forget the long years of servitude which the Negro gave to our nation, gigantic manpower which cleared the forests, extended agriculture, expanded industry, and in time of war rendered outstanding service-a shining example of devoted patriotism. And when we realize that this was done without the full recognition of his rights, without the sympathetic understanding which encourages mutual sacrifice, sincere white citizens will stand with hearts full of contrition and with heads bowed in admiration for the Negro's contribution to the building up of America.

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What, then, should be America's gratitude? It should be the constant practice of Christian interracial justice. Ignorance and intolerance still block the way to its fulfillment. Is the Negro in view of past history to be discouraged? No indeed. But rightly does he look

President Eisenhower laughs with Champion Golfer, Barbara Romack and light-heavyweight Champion Archie Moore.



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This program has been prepared by competent authorities. But it awaits far wider instruction in all schools from the grades to the university and seminaries. This is especially important in our high schools and colleges. We believe that our younger Catholics are anxious to accept the challenge offered.

The writer was present at St.

We refer to sanctifying grace which alone offers the basic Catholic medium in all contacts—social, economic, political—with our fellow-citizens.

What is sanctifying grace? It is that divine gift which makes the soul holy and pleasing in the sight of God. By its infusion in the soul sin is blotted out; the soul is, as it were, recreated; it is raised, elevated to the friendship of God; by it we become sharers in the divine nature; it establishes our right to be heirs of heaven; in a word, we become the "adopted sons of God".

Joseph's College, Philadelphia, in November, 1937, when a pioneer intercollegiate interracial conference was held. The success of this conference which was featured by a congressional hearing on the Negro presented by distinguished members of the New York Interracial Council led to the organization of a permanent group. Since that time there has been a steady increase of Negro students in Catholic colleges.

Nevertheless in the actual functioning of interracial justice, in the setting up and observance of law and custom which will enable the Negro to live the fulness of life that God intended him to possess and for which He, the Son of God, died, there is apt to be neglected a doctrine as old as the Church itself. Here is the point which should be always kept in mind in our efforts to break down bigotry and to establish Christlike race relations. We must see in every person, no matter how ill-disposed by prejudice he is toward us, a soul possessing sanctifying grace or the possibility of so doing. For it is by sanctifying grace that we see in our neighbor the truest image of God.

A practical conclusion immediately follows. All race relations should be based on this foundation because it offers the only perfect equality in a world which is ruled in great part by arbitrary human standards. It is this equality among men, founded in the supernatural life of grace, which must be stressed first and foremost in

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INTERRACIAL RELATIONS and DIVINE GRACE

RICHARD M. McKEON, S.J. Le Moyne College, Syracuse, N.Y.

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Bishop Wright of Worcester, Mass., at National Liturgical Conference, confirms: left to right: Jacqueline Proctor, Rheta V. Smith and Lois Ann Mays.

the program of education in race relations. When it is clearly understood, it will be easier to establish those principles of justice in the social order so necessary for peace and happiness and hope in the ordinary workingday world. For in so doing we shall appreciate more fully the words of our Lord touching our neighbor, "As long as you did it to one of these, my least brethren, you did it to Me."

Likewise the doctrine of actual grace is very important in solving racial problems. Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good. Thus by the infusion of illustrations and pious thoughts in our mind, we see clearly the things which were in shadow. Grace helps to break down the barrier to truth. Grace gives us light to see things in their true value. Then God inspires our will to do the right thing—to live up to the truth, to do good and to avoid evil.

To secure the success of the interracial movement there should be a constant crusade of prayer that grace may flow into the souls 282 of all men. And what is the greatest prayer of all? It is the holy sacrifice of the Mass. Has the Mass a direct bearing on interracial justice? Most emphatically so. Here we are happy to quote from an article entitled "The Mass and Interracial Justice" written by the distinguished Negro priest, Father Gladstone O. Wilson. He states:

"Holy Mass is a national act of worship for the Cross of Christ has created a new nation of men. This divine race shall continue to live within the shadow of that Cross which is perpetually represented and represented from millions of Catholic altars. This new race, this sturdy nation is unique in the history of mankind. It is a race created not by blood but by grace. . . Some thirteen million American Negroes are seeking their share in these treasures of divine bounty. They know the bitterness of human sacrifices on the demand of human greed and human indifference. They dread a sacrifice that brings death not life. They know of the divine democracy of Christ. They should belong to the new race: to the people of God."

Father Wilson explains the necessity of grace through the Mass in such an excellent way that we are quoting him at length. He writes: "The Catholic Interracial Program has a two-fold aim; first, in combating race prejudice; and secondly, in the attainment of social justice for the whole social group, irrespective of race.

"In the attainment of both these goals the Mass occupies a central and vitalizing position. It energizes spiritually because of the rich obtain for himself and for others graces and blessings limited only by the dispositions each bring . . .

"Holy Mass promotes the attainment of social justice for the whole racial group. Besides the Catholic understands that Holy Mass is the same as the sacrifice of Calvary, the idea of justice is continually before his eyes. The Cross of Calvary is the payment of man's debt to God and every time Holy Mass is celebrated, this idea of justice is brought back to mind. The con-

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treasures of grace which are the natural fruits of the Sacrifice. And grace can, where nature cannot. Holy Mass also stimulates practically. Because the Catholic worship centers around the altar and not around the pulpit. This is a very important psychological factor in the combating of race prejudice. Before the altar of God all the people of God are equal. All are praying the same prayer. All are offering the same sacrifice. Each has an equal opportunity to

stant remembrance of our duty to God helps us to fulfill the duty to our fellowmen. Thus it is that the Mass prompts and aids and enlivens our work in bringing into possession of their rightful heritage 13,000,000 American Negroes with souls as precious as our own, and for whom no less than for us the drama of Calvary continues."

Accordingly every Catholic Negro with a fair knowledge of his

(Continued on page 290)

INTENTIONAL SECOND EXPOSURE



Bishop Wright of Worcester, Mass., at National Liturgical Conference, confirms: left to right: Jacqueline Proctor, Rheta V. Smith and Lois Ann Mays.

the program of education in race relations. When it is clearly understood, it will be easier to establish those principles of justice in the social order so necessary for peace and happiness and hope in the ordinary workingday world. For in so doing we shall appreciate more fully the words of our Lord touching our neighbor, "As long as you did it to one of these, my least brethren, you did it to Me."

Likewise the doctrine of actual grace is very important in solving racial problems. Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good. Thus by the infusion of illustrations and pious thoughts in our mind, we see clearly the things which were in shadow. Grace helps to break down the barrier to truth. Grace gives us light to see things in their true value. Then God inspires our will to do the right thing—to live up to the truth, to do good and to avoid evil.

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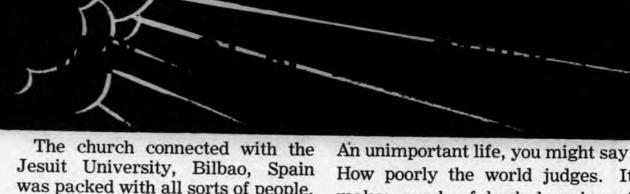


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It was for none of these. That day back in September, 1929, they were burying a simple little 72 year old Jesuit lay brother, one Francis Garate, S.J., by name. He had never ascended a classroom rostrum, never mounted a pulpit, never given a lecture, never written a book.

Yet at his death he was praised as the University's greatest educator. He had taught as the Divine Teacher he loved so well and served so long: by his life.

For 40 years he had gone about his duties as porter at the University. He had answered the doorbell and the telephone, called the priests to the parlor, run errands, helped students in their little needs and predicaments, fed the poor who came to the house begging.

An unimportant life, you might say. How poorly the world judges. It makes much of book learning of which Brother Garate had little enough. It looks down on prayer, on the wings of which this dear brother had soared into the wisdom that is beyond all ABs. MAs and PhDs, the wisdom that can be learned only in the school of the Holy Spirit. Efficiency, push, go, "know how", those are the things that the world says will lead to success. Yet Brother Garate had none of these. Instead he possessed, the kindness, apprechiableness, generosity, patience, courtesy, and charity of Christ Himself. That is why he was, perhaps the most influential man at that university. That is why he gained so many souls to God. That is why he gave to his fellow Jesuits, the professors, the students and their parents the best education they received in those learned halls.

Brother Garate is not a one-in-amillion soul. There are many such saintly men in the ranks of the brothers not only in the Society of

(Continued on page 287)



Brother Lambert, S.V.D., instructs class in rudiments of electricity.



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As a completion of the Wayside Shrine of the Sacred Heart on Highway 90 Stations of the Cross are being erected. Mr Thaddeus Boucree has already constructed the handsome concrete pedestals; the bronze plaques are forthcoming accordingly as our benefactors are interested in completing this shrine. (see page 286)

New Superiors:

'The old order changeth, making place for the new. . .' thus says Tennyson. And this is the case in our own Southern Province of St. Augustine: Provincial, the Very Rev. R. E. Pung, S.V.D.

Vice-Provincial, Rev. Hubert Posjena, S.V.D.

Rector, the Very Rev. Paul Kuhl, S.V.D.

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Some 500 men made the retreats this past summer conducted at the Seminary by Father Francis Larkin, CC. SS. national director for the Enthronement of the Sacred Heart. The Metropolitan Council of the Society of St. Vincent de Paul held its annual meeting and day of recollection at the Seminary this summer.

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Likewise, the Society welcomes into its ranks for life the five major seminarians who pronounced their Perpetual Vows last-Sept. 8: Fraters: Joseph and Raymond Guidry of Abbeville, La., George Heffner of Findlay, Ohio; August Langenkamp of St. Henry, Ohio; and Jerome LeDoux of Lake Charles, La. For those who renewed their temporal vows, the Society wishes the grace of perseverance and longs to see them pronounce their Perpetual Vows in a year or so.

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STATIONS OF THE CROSS

IN THE WOODS at St. Augustine's Seminary Stations of the Cross are being placed near our Sacred Heart Wayside Shrine-for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for (two hundred dollars) \$200. Send your donation or request for more information to:

> Stations of Cross Shrine St. Augustine Seminary Bay St. Louis, Mississippi

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Brother Joseph repairs shoes in wellequipped shop at Seminary

Why Not Be A Brother?

(Continued from page 284)

Jesus but throughout all other religious orders as well. Yet it is seldom that men, college men especially, are told of this beautiful vocation to the consecrated life of the religious brotherhood. Too often perhaps in well-meant direction, attention is called to the priesthood alone. Is this hushingup of the brother vocation due to ignorance about the advantages to God and man of that state, or has the exalted dignity of the priesthood so captivated the mind as to relegate the brotherhood to an inferior status for an educated man who wants to serve God according to the evangelical counsels?

There are certainly many men, college and university students and graduates among them, who have no desire to marry and who tremble before the dignity and responsibilities of the priesthood, yet who are anxious to serve God in a more

perfect way than is common to the layman in the moil and toil of ordinary life in the world.

Splendid indeed is the record of the Teaching Brothers. Many a grateful heart speaks with loving reverence of the Brothers' Schools where they learned to know God and live a fully Christian life. How many men who stand at the altar today owe their early training to these devoted teachers who set their feet on the path that has led them thither? Many, too, are the staunch Catholic doctors, lawyers, businessmen who thank God for the solid Christian education they received under the tutelage of the Christian Brothers, the Brothers of Mary, the Xaverian Brothers and others. These Orders all need recruits today. They should be able to find them in the ranks of college students and graduates as well as among high schoolers.

There is another battalion of the army of Brothers less known, less frequently thought of or referred to. These are the men known as Lay or Coadjutor Brothers in the ranks of various religious orders. congregations and communities. Franciscans, Divine Word, Dominicans, Jesuits, Redemptorists, Passionists et al, all have a place for men who would live the Brother's life among them. They are not used in these orders as teachers. save in cases of greater need or in the imparting of skills in one trade or another. Rather they are helpers of the priests in the schools, parishes, missions and seminaries. They consecrate their talents and abilities and skills to God in the field of the temporalities thus re-

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(Continued from page 284)

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(Continued on page 298)

The Roving Photographer Visits

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Portrayed on this page are some of the seminary-toings of such typical youngsters. They are 100% American boys: ready to play tricks on each other; ready to hike three miles to the swimming hole; anxious that recreation time begins and the baseball or foot-ball games gets under way; and above all—each of them having voracious appetites! To these minor seminarians through the length and breadth of our beloved U. S. we pay honor and due respect. They have answered the Master's call and have pledged love and obedience to Holy Mother Church and have assured her that her special divine work of saving souls will continue—that Christ will be continually protracted into time and that there will ever be those who are dedicated to God in a special way and so, as it were, temper His just wrath toward a world which drifts farther and farther from Right and Righteousness.

n Way to Refectory Following Particular Examen

Rogation Day Procession



isits The MINOR SEMINARY,



Minor Seminarians pray in common during
Devotions



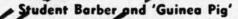
Torch bearers during Solemn High Mass



In Sacristy before Solemn Procession Begins



Renewal of Baptismal Promises during Easter-Vigil Service







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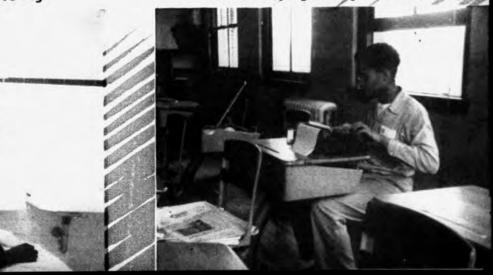
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Renewal of Baptismal Promises during Easter-Vigil Service

Student Barber and 'Guinea Pig'

Learns Typing During Free Time



INTERRACIAL RELATIONS AND DIVINE GRACE

(Continued from page 283)

faith and its doctrine of grace is justified in asking certain questions of our white Catholics and then judging their answers in the light of truth. For example, the Pope, the bishops and the clergy proclaim the necessity of Catholic education. Why, then, have so many Catholic schools been so tardy in welcoming Negro students? Some bishops in the South have made excellent stands on this question within the past few years.

The decision of the Supreme Court will also urge that all Catholic schools be truly Catholic.

Again is it not a contradiction to see churches filled with the faithful who adore Christ in the sacrament of the altar and then in the workingday world see them ignore and despise fellow members of the Mystical Body of Christ simply because of color and race? Most Catholics seemed concerned in conscience only over sins of commission—theft, impurity, disobedience. But how many are worried about their failure to preach and practise interracial justice be-

Mr. Hulan Jack, Borough President of Manhattan changes the name of Times Square to C.W.V. Square in honor of the 20th Annual convention of the Catholic War Veterans of America. (Religious News Service).



cause it calls for courage and sacrifice?

The Catholic Negro is conscious of the standard by which Christ will judge all men. Rightly does he fear and pray for his white brethren who are guilty of certain sins of omission, sins which merit everlasting fire. Remember the words of Christ, "For I was hungry, and you gave me not to eat." Yes, many Negroes have been hungry for higher Catholic education, for to know the beauty of the divine liturgy, for the truth of a sane philosophy of life. "I was thirsty, and you gave me not to drink." Yes, thirsty for the waters of salvation and parched for the wine blood. "I was Christ's stranger, and you took me not in." A stranger, but the Negro has been as it were a social leper, shunned by fellow-Catholics, ostracised by written and unwritten laws.

"Naked, and you covered me not." No wonder the Negro has been cold, not only from lack of shelter and clothing but more so from lack of Christian love. What anger will Christ show to those men of management who are responsible for applying to the Negro the cruel principle, "Last to be hired, first to be fired"? No wonder that ears are ready to listen to the Communist as he approaches with promises of warmth. In labor unions up to recent years, and even now, the Negro has been debarred so that he cannot enjoy the right of collective bargaining defended by the Church. The Negro has a special debt of gratitude to the Congress of Industrial Organizations for its splendid stand and practice in welcoming and protecting the Negro worker.

Christ the Judge continues, "Sick and in prison, and you did not visit me." Sick with the plague of intolerance, with the odors of the slums in which Negroes were forced to live. In prison where they rotted not because they were black with crime but black with color. Is it not imprisonment when they are not allowed the opportunity to live as God desires them to do?

How shocked are those who merit condemnation and their protest rises, "Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" And we may paraphase the answer of Christ as a warning for all white Catholics, "Amen, I say to you, as long as you did not do it to one of these least, the Negro members of my Mystical Body, neither did you do it to me."

Accordingly, as the Catholic Church continues to fight against the forces of bigotry and intolerance ever attacking her, the faithful must also present a united front against all forms of racial injustice. Too much cowardice and indifference have been shown in the past. But if all are conscious of the doctrine of sanctifying grace and cooperate with the actual graces bestowed in the holy sacrifice of the Mass, assuredly the noble work of interracial justice will go steadily forward. In every Mass let us pray that Negroes may enjoy the full freedom of the sons of God by reason of His holy grace operating in the souls of men.

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(Continued from page 283)

faith and its doctrine of grace is justified in asking certain questions of our white Catholics and then judging their answers in the light of truth. For example, the Pope, the bishops and the clergy proclaim the necessity of Catholic education. Why, then, have so many Catholic schools been so tardy in welcoming Negro students? Some bishops in the South have made excellent stands on this question within the past few years.

The decision of the Supreme Court will also urge that all Catholic schools be truly Catholic.

Again is it not a contradiction to see churches filled with the faithful who adore Christ in the sacrament of the altar and then in the workingday world see them ignore and despise fellow members of the Mystical Body of Christ simply because of color and race? Most Catholics seemed concerned in conscience only over sins of commission—theft, impurity, disobedience. But how many are worried about their failure to preach and practise interracial justice be-

Mr. Hulan Jack, Borough President of Manhattan changes the name of Times Square to C.W.V. Square in honor of the 20th Annual convention of the Catholic War Veterans of America. (Religious News Service).



cause it calls for courage and sacrifice?

The Catholic Negro is conscious of the standard by which Christ will judge all men. Rightly does he fear and pray for his white brethren who are guilty of certain sins of omission, sins which merit everlasting fire. Remember the words of Christ, "For I was hungry, and you gave me not to eat." Yes, many Negroes have been hungry for higher Catholic education, for to know the beauty of the divine liturgy, for the truth of a sane philosophy of life. "I was thirsty, and you gave me not to drink." Yes, thirsty for the waters of salvation and parched for the wine blood. "I was a Christ's stranger, and you took me not in." A stranger, but the Negro has been as it were a social leper, shunned by fellow-Catholics, ostracised by written and unwritten laws.

"Naked, and you covered me not." No wonder the Negro has been cold, not only from lack of shelter and clothing but more so from lack of Christian love. What anger will Christ show to those men of management who are responsible for applying to the Negro the cruel principle, "Last to be hired, first to be fired"? No wonder that ears are ready to listen to the Communist as he approaches with promises of warmth. In labor unions up to recent years, and even now, the Negro has been debarred so that he cannot enjoy the right of collective bargaining defended by the Church. The Negro has a special debt of gratitude to the Congress of Industrial Organizations for its splendid stand and practice in welcoming and protecting the Negro worker.

Christ the Judge continues, "Sick and in prison, and you did not visit me." Sick with the plague of intolerance, with the odors of the slums in which Negroes were forced to live. In prison where they rotted not because they were black with crime but black with color. Is it not imprisonment when they are not allowed the opportunity to live as God desires them to do?

How shocked are those who merit condemnation and their protest rises, "Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" And we may paraphase the answer of Christ as a warning for all white Catholics, "Amen, I say to you, as long as you did not do it to one of these least, the Negro members of my Mystical Body, neither did you do it to me."

Accordingly, as the Catholic Church continues to fight against the forces of bigotry and intolerance ever attacking her, the faithful must also present a united front against all forms of racial injustice. Too much cowardice and indifference have been shown in the past. But if all are conscious of the doctrine of sanctifying grace and cooperate with the actual graces bestowed in the holy sacrifice of the Mass, assuredly the noble work of interracial justice will go steadily forward. In every Mass let us pray that Negroes may enjoy the full freedom of the sons of God by reason of His holy grace operating in the souls of men.

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Along the Divine Word Mission Trail

New Appointments and Changes for the Southern Province



Father Leander Martin to Seminary (for rest)



Father Clement Meyer, pastor: Our Lady of Perpetual Help, Belle Chasse, La.



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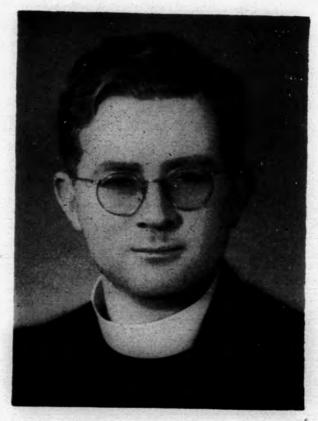




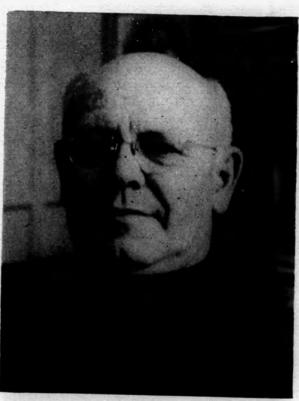
Father John Zimmermann, assistant pastor: St. Francis Xavier Mission, San Francisco, Calif.



Father Leo Weng, pastor: St. Joseph's, Maurice, La.



Father Stanley Gootee, pastor: St. John the Baptist, Waco, Tex.



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Father Lawrence Dudink, pastor: St. Mary's, Vicksburg, Miss.



Father Louis Nau, pastor: St. Augustine's, North Little Rock, Ark.

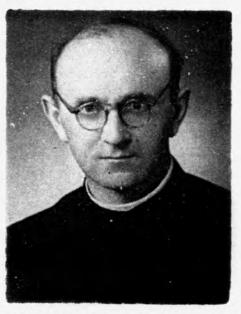


Father Clement Mathis, temporary assistant pastor: St Joseph's, Meridian, Miss.

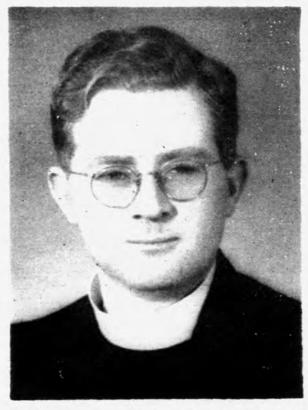
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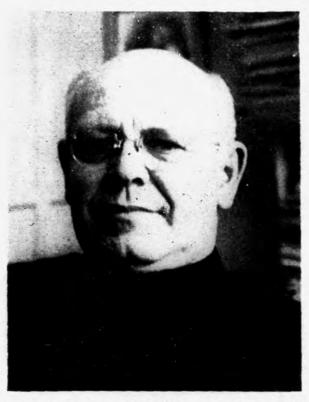
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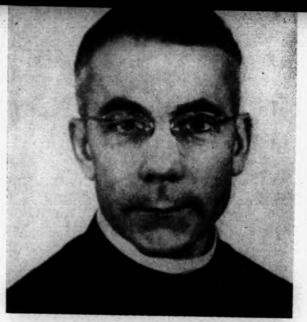
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Father Ervin Bauer, study of History, Catholic University of America, Washington, D. C.



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Father Max Williams, pastor: St. Gabriel's, Mound Bayou, Miss.

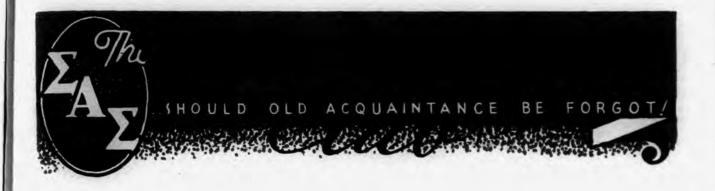
HALF-HEARTED

Who wishes to gain or conquer From a feather bed, Is not even worth the rancour Shed upon his head.

Who wishes to help a neighbor, Yet never exceeds his wish, Gives him a breath for labor, — a serpent for a fish.

Who, wishing to see a vision, Neglects to purge his soul; Is a son of derision, With a legacy of dole.

A. C. Winters, S.V.D.



Plans for New Orleans Chapter of Signa Alpha Sigma Are Laid

On Sunday afternoon, August 21 in St. Joan of Arc Parish Hall in New Orleans, La., definite ground work was laid for the permanent organization of a New Orleans chapter of St. Augustine's Seminary (Sigma Alpha Sigma), Alumni Association.

Present for the meeting were the Rev. Elmer S. Powell, S.V.D. of St. Augustine's Seminary representing the Very Rev. Robert E. Pung, S.V.D. in an advisory position; Samuel Buford of Mobile, Ala., national president of Sigma Alpha Sigma who presided; Joseph Jeffrion; Armand Devezin; Stephen O. Joseph and Peter Raphael. James Boucree who was out of town at the time of the meeting, came later and was briefed on what had taken place and he promised his whole-hearted cooperation.

Samuel Buford addressed the group on the importance and aims of the National Organization as well as of the local chapters. The program of each local chapter is to be left largely to the initiative of the chapter. By-laws of each chapter are to be approved by the parent body.

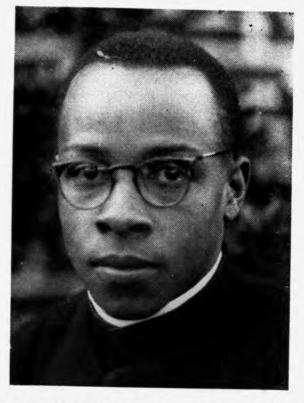
Plans formulated at this meeting called for a general meeting of the New Orleans Alumni on September 11 which was held for the election of officers and discussion of business relative to the organization. The results of this meeting will be published in the November issue of the MESSENGER. The New Orleans group in both meetings showed great enthusiasm and eagerness to get started a militant branch of the Sigma Alpha Sigma in the Crescent City.

The National Body under the presidency of Samuel Buford with the Very Reverend Robert E. Pung, S.V.D., as Moderator-Advisor will organize other regional councils of Sigma Alpha Sigma Alumni Association in other sections of the country. The next move probably will be the forming of a Southwest Louisiana chapter in the vicinity of Lafayette, La. since there is a large number of the alumni in this neighborhood.

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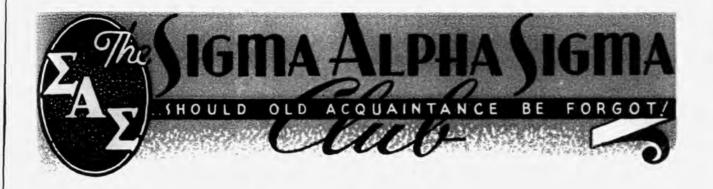
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Why Not Be A Brother?

(Continued from page 287)

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They are true religious. So many of them how true! Through the vows of poverty, chastity and obedience they dedicate their lives as truly and as fully to God and His service as do the priests of these various religious orders or congregations they have entered.

Following the direction, ora et labora, they lead a life of prayer and work, interspersed with cheerful companionship, recreation, relaxation for health and strength. They have their hour of meditation each morning (and how swallowed up in prayer we have seen some of them, morning after morning) followed by the Holy Sacrifice in which they receive the Divine Workman into their souls and bodies.

Spiritual reading, rosary, visits to the chapel, frequent spiritual conferences, the annual retreat: these are the spiritual arms with which the brother exercises himself unto godliness. They share the common life of the priests, live in the same house with them, eat at the same table, wear clothes that 298

come from the same common supply room, or store, and with the exception of the breviary, the preparatory priestly studies and the ministry, they work shoulder to shoulder with them in their daily round of duties.

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Brothers come from all walks of life between the ages of 17 and 45. Some apply for admission immediately after high school; others come directly from the world of affairs in office, factory or farm, from the armed forces. There are college men among those whose lives grow strong and beautiful in this corner of the Lord's vineyard. And how useful is their education! Father Daniel A. Lord, S. J., in his charming pamphlet, "These Jesuit Brothers of Mine", lets a number of brothers pass in review and points up how their place in the Order would not easily be surpassed. They assist the priests in the most remarkable ways.

American youth is generous in the service of the Lord. It rises to the call of sacrifice. True, the priesthood is an exalted calling; but it is not for all. If an applicant can meet the requirements of good health, freedom from family obligations, good character and the prompting of a desire to serve God according to the evangelical counsels, even though he may not be able to go unto the altar of God he can offer the sacrifice of his life and love in the state of the brother.

In many respects the brother's life has its advantages over that of both the layman and the priest. It is obviously safer, more secure, more conducive to sanctity than life of men in the world. He need

not meet the keen and often bitter competition of modern business or industrial life. In sickness he is nursed with deep concern. In old age he is revered and cared for. The brother is free, too, from the temptations that so often beset the priest to pride, vanity, sensuality and worldliness. Nor does he know the anguish and anxiety that dealing with souls often brings his priest brother. His life runs along humbler, quieter, more hidden and obscure lines.

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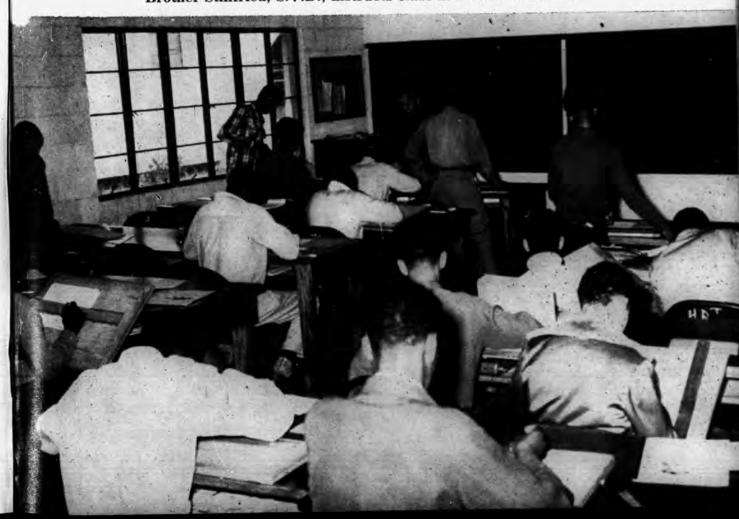
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In 1543 on the 31st of December St. Francis Xavier wrote from India to his Jesuit brethren in Europe. "There is now in these parts a very large number of persons who have one reason for not becoming Christian, and that is that there is no one to make them Christian. It often comes to my mind to go around all the univer-

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I am sure that many of the young men of our own times would be moved if Xavier were to put such considerations before them today, that they would then exercise themselves in fitting meditation on the divine truths so as to hear what God might say to them. Many a young man in the United States today, if that letter were delivered to him in 1955 would be stirred by it to do what many of the young

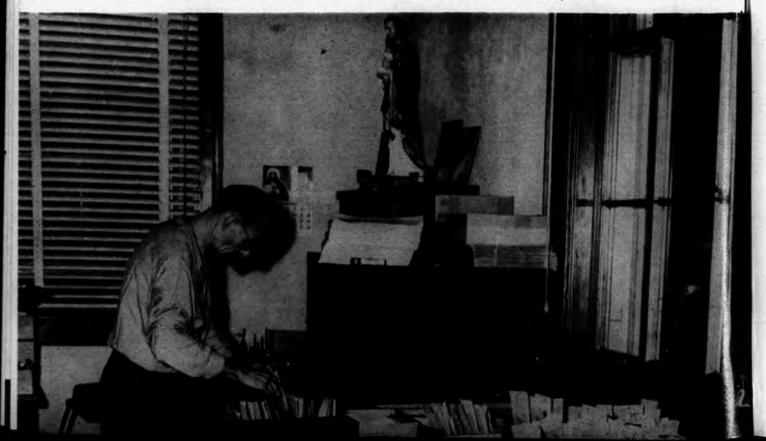
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Are fewer Brother vocations needed?

Is the grace of God shortened in our day?

Let us pray the Lord that He will send laborers of this sort, many more of them, into the vineyard of this world!

Brother Theophane, S.V.D., manages modern Seminary office.





Spelling whiz, Gloria Lockerman (right) of Baltimore, besieged by autograph hunters in New York.

Who Said You Couldn't Be A Priest?

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Missionary Youth

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"No, I guess not," said Ken, taking his boss' word for it. He wasn't sure that he ought to take it, but Mr. Frank knew his onions, thought Ken. What was more, the man knew Ken like an open book. Although he liked Ken a whole lot, he didn't think the boy had enough of that holy look about him to be a priest. Ken didn't look and often didn't act the part—at least, so Mr. Andrews thought.

A customer came in. "A pound of butter and two bottles of milk, please."

"Yes, mam. Let's get those orders moving, Ken."

The grocery store's bike rolled along smoothly. Its big carrying basket was like everything about the city—crowded. Pete Pearson's grocery order hung over the side of the basket, it was so crowded out. In the center, bottles of milk rattled and jarred against cartons of eggs; bags of potatoes fought with loose bottles of ginger-ale for place in the bottom of the basket.

Why couldn't he be a priest, Ken was thinking to himself as he peddled along. He hadn't said that he was going to be one or that he even wanted to be one; all he wanted to know was why he couldn't be one.

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Pope Pius XII blesses painting of Pope St. Pius X at Castel Gandolfo.

this. By the way, will you stop in at the rectory on your way back and tell Father Gardner that he will have to get a substitute usher for me at the nine o'clock Mass Sunday. Tell him I am going to my brother's, will you, please. Father will understand. He's a fine priest."

"He sure is," said Ken. "I wish I could be like him someday."

"Useless wish, son! You have to have it in you. You just gotta be born a priest to be one. Don't forget, tell Frank to charge this order."

The door shut.

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INTENTIONAL SECOND EXPOSURE

Pope Pius XII blesses painting of Pope St. Pius X at Castel Gandolfo.

this. By the way, will you stop in at the rectory on your way back and tell Father Gardner that he will have to get a substitute usher for me at the nine o'clock Mass Sunday. Tell him I am going to my brother's, will you, please. Father will understand. He's a fine priest."

"He sure is," said Ken. "I wish I could be like him someday."

"Useless wish, son! You have to have it in you. You just gotta be born a priest to be one. Don't forget, tell Frank to charge this order."

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I suppose a man who conquered death would be given a niche in the Hall of the Immortals. For that matter, a grateful world would probably build him a hall of his own.

Death has been the bugbear of mankind since great-grandfather Adam walked the earth — something new under the sun, a sun which was also something new, as was everything else in a shiny new universe God has fashioned out of nothingness.



It does seem strange, when you think of it, that it is a nothingness that we fear most out of life. The "nothingness" that out of life means — namely, Death.

Man, mighty hunter that he is, has managed to kill a fair share of animals. And, mighty scientist that he is, he has also managed to "kill" many diseases, thus prolonging men's lives. In sport, or in business, he slaughters fowls and 308

animals. But the one thing he cannot kill, the one immortal of the lot, seems to be Death.

Death is, as I have remarked, a nothingness; it is the absence of life. That is, if we view it from the physical standpoint as the dissolution of parts, a disintegration of something else, a transformation, a change, a loss.

Since Death is a nothingness, there really is nothing to fear. Why, then, this "much ado about nothing"? I suppose. Or, better yet, simply because we do not think of it at all, we just give ourselves over to an unreasoning fear of death, telling ourselves there must be some good reason for our fear, though we are unwilling to see just what that reason might be.

Well, in the course of history, a man did conquer death. But he was given no place in the Halls of the Immortals. Instead he was nailed to a criminal's cross, and the very people he had helped far beyond their due, these very people crucified the "Man" Who was God, Who had succeeded in "killing" death. He had succeeded in killing death, just as Death itself succeeds in killing us: He transformed it, changed its appearance, invested it with a meaning and importance it had formerly lacked. He made it the doorway to a yet-fuller life, the very antechamber to Heaven.

It is only those who are afraid to live who fear Death. Those who know what life really means are never afraid of death. Take the saints for example. Their lives are truly worthwhile. They contribute something of themselves, making the world a much-better place in

(Continued on page 335)

COLORED BENEDICTINE ORDAINED PRIEST AT 79!

Dr. William Campbell, a medical doctor, was ordained to the Holy Priesthood at the age of 79 in British Guiana. Born in that British colony (on the northern coast of South America) in 1875, Dr. Campbell made his medical studies in England.

In 1922, the physician, a devout Anglican, embraced the Catholic Faith. His wife, edified by her husband's example, became a Catholic a year before she died. After the death of his wife, Dr. Campbell decided to devote the rest of his life to the service of God as a monk. So in 1950, at the age of 75,

Fr. Simeon Campbell, O.S.B., native Benedictine priest of British Guiana, gives his blessing to the youngest member of his abbey at Mt. St. Benedict, Trinidad, British West Indies. Fr. Simeon, now 80 years old, was ordained in 1954.



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NOTHING to
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by Rev. Frank Sullivan

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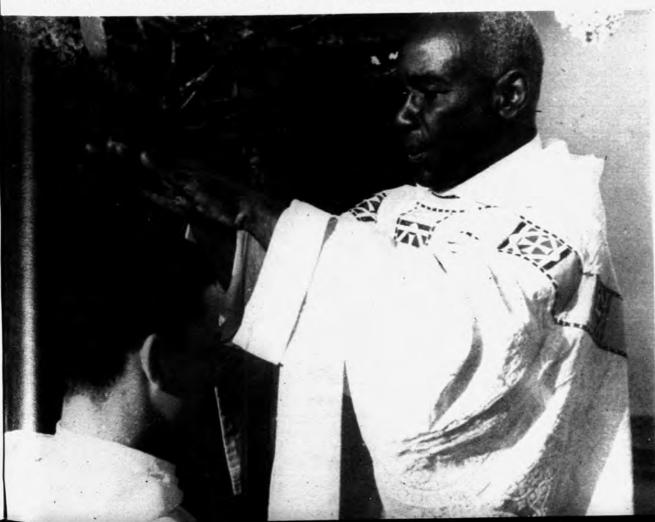
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Mt. St. Benedict Abbey, Trinidad, British West Indies, where Father Simeon resides. Founded in 1912, the abbey today has 32 priests (of whom three are Negroes and one a Chinese).

Father Simeon, even at the advanced age of 80, still serves as infirmarian of the community. He practiced medicine for nearly 50 years before embracing the religious life.



he entered the Benedictine novitiate at Mount St. Benedict, on the neighboring island of Trinidad. He adapted himself to the new way of life and made up for his age by his good sense of humor and his willingness to help those in need. Given the new name of Brother Simeon, the doctor made his perpetual vows in 1954 and was sent to his home country, British Guiana, for ordination. (Because of his previous education and his advanced age, the course of studies was shortened for Dr. Campbell.)

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A long time before the ordination took place the Cathedral of the Immaculate Conception was packed and many well-wishers were unable to gain entrance for the evening Mass. When the hour for the beginning of the service arrived, all eyes were fixed on the beloved physician who had served his people for nearly fifty years. He was accompanied up the aisle by the 310

Rt. Rev. Adelbert van Duin, O.S.B., Abbot of Mt. St. Benedict. The ordaining prelate was the Ordinary of British Guiana, Bishop George Weld, S.J. Father Simeon is the first Guianese priest to be ordained in British Guiana.

After a two-weeks' stay in his homeland, Father Simeon returned to his abbey in Trinidad. At eighty he offers Holy Mass every day and attends all the Community exercises, giving a good example to the

younger members, all of whom have a tender love for him. He puts his medical knowledge to use, serving as infirmarian of the abbey.

Mt. St. Benedict Abbey was established in 1912. It now has 32 priests (3 of them Negroes and one a Chinese), 4 seminarians (one a Negro), 4 novices (one a Negro), and 14 lay-brothers (9 of them Negroes).

Mrs. Addie Rigney of Chicago, mother of Father Harold W. Rigney, S.V.D., rejoices at the news of his release from a Communist prison. Mrs. Rigney and others, among them Father Ralph Wiltgen, S.V.D. of Techny, Ill., worked hard to bring about the captive priest's release. Mrs. Rigney is shown here pointing to a released photo of her son taken the day he walked into the free world at Hong Kong. Father Rigney, a Divine Word Missionary, was president of the Catholic university of China at Peking when his arrest came four years ago. (cf. story on pages 328-329)



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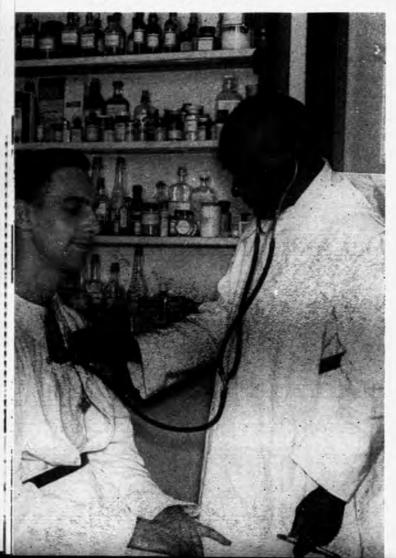
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After a two-weeks' stay in his homeland, Father Simeon returned to his abbey in Trinidad. At eighty he offers Holy Mass every day and attends all the Community exercises, giving a good example to the younger members, all of whom have a tender love for him. He puts his medical knowledge to use, serving as infirmarian of the abbey.

Mt. St. Benedict Abbey was established in 1912. It now has 32 priests (3 of them Negroes and one a Chinese), 4 seminarians (one a Negro), 4 novices (one a Negro), and 14 lay-brothers (9 of them Negroes).

Mrs. Addie Rigney of Chicago, mother of Father Harold W. Rigney, S.V.D., rejoices at the news of his release from a Communist prison. Mrs. Rigney and others, among them Father Ralph Wiltgen, S.V.D. of Techny, Ill., worked hard to bring about the captive priest's release. Mrs. Rigney is shown here pointing to a released photo of her son taken the day he walked into the free world at Hong Kong. Father Rigney, a Divine Word Missionary, was president of the Catholic university of China at Peking when his arrest came four years ago. (cf. story on pages 328-329)



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It is not enough to preach religion these days. We need sermons with legs, sermons that will actually walk out of the church and into the hearts of countless people who otherwise would never hear the sermon. The ladies at Saint Francis Information Center are giving legs to Our Lord's sermon on the mount.

Back in February, 1952 two Catholic women, Kate Foote Jordan and Marguerite Kelley thought of using their spare time in serving the poor. "Carrying Christ any way we can," is what they called their idea. They began by visiting the hospital for Colored. An avalanche of opportunities for additional works of mercy followed.

Father Rembert encourages the future team of the Center.
312

An apostolate which now includes all the corporal and spiritual works of mercy has grown out of that idea of "carrying Christ". When books and clothing were needed, the ladies wrote letters, begged from their friends. When the books and clothing began to arrive and a place was needed to store these things, a building of shoe box proportions was rented to serve as headquarters. The unpretentious store-front was called St. Francis Information Center in honor of the Poverello of Assisi whom the women sought to imitate.

When more than 100 children tried to get into the Center for a weekly movie, the ladies and the children prayed, reciting the rosary daily, asking God to send a larger building for the Center. God's answer came in the person of a benefactor who helped the women purchase a building which had served as the former hospital for Colored. The spare time idea had now become a full time project. The new building made it possible for the ladies to reside in the Center and devote their entire time to the work.

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Waiting for a cheer from the good ladies from The Center.

home for as many as six workers. The ladies thanked God however, for their home and apologized that their home deprived the Center of three rooms which were so badly needed.

Before too long benefactors helped the ladies erect a suitable residence adjacent to the Center. The new residence has six rooms and each one is already filled because now the nember of workers has grown to six.

At a recent staff meeting, a report was made of activities over a one-year period. The report reads like a miracle of grace resulting from complete trust in God's Providence. Without means of support beyond faith and confidence in God, the workers at the Center have compiled a staggering record of accomplishments.

Over this one-year period some 1,300 children were registered as members of the Center, entitling them to all recreational and educational privileges; an average of

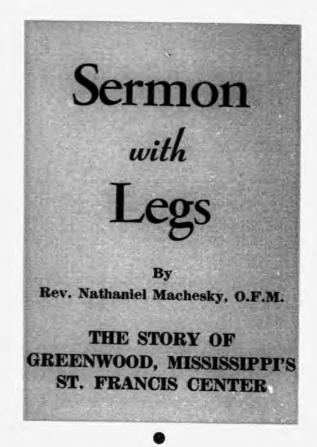
30 adults have attended weekly inquiry classes, a course of instructions about the Church; medical examinations and treatments, donated by doctor-friends of the Center, were furnished for 35 adults and 12 children; two adults and two children were fitted with eyglasses; dental care was provided for four patients. A registered nurse is now a resident at the Center and she conducts a home nursing course for adults.

In this same one-year period,too, a total of 829 families (with an average of seven members to the family) received clothing. Home visits were made to 602 families in addition to the regular visits made in connection with the parish census which is still in progress.

Countless magazines and pamphlets were distributed on weekly visits to the hospital and at the library at the Center. Groceries and medicine were furnished daily for numberless emergencies.

Regular features at the Center include a Boy Scout troop, a Girl Scout troop and an athletic program which produced fine basketball and baseball teams. "Parents' Night", a social and instructive feature, is held once a month for parents of youthful members of the Center.

There are even happier statistics: 29 souls have been born in Christ through Baptism as a direct result of the influence of the Cen-



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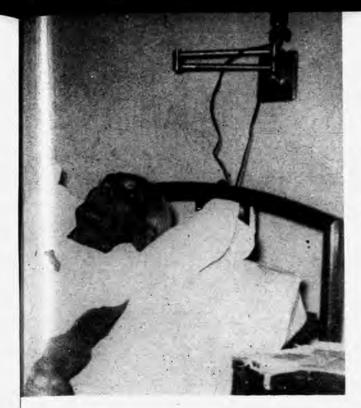
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The ladies at the Center will tell you, however, that the work is only beginning, that the scope of the work increases daily. The most pressing need at the moment is a home for homeless boys. A farm, donated for the purpose, awaits needed funds for development along these lines.

Figures, statistics do not begin to tell the whole story behind the Center which has truly become a sermon with legs. The whole story would have to include days of long hours and little rest, days of trials and disappointments, days filled with the joy that comes from knowing God needed such human instruments and just such works of mercy, days filled with the pain and misery of sadness of all the neighbors of the Center who have 314

come to look to the Center as proof that somebody cares, somebody heard the sermon on the mount and somebody is carrying Christ today to many who otherwise would never know His goodness and mercy.



VOCATION PRAYER

O Lord, grant that I may know the vocation to which Thou hast destined me from all eternity. Give me the courage to embrace it generously and to be faithful to it. From this moment I abandon myself to Thy holy Will.

With ecclesiastical approbation

I promise to help more young people to become priests, brothers and sisters by praying three Hail Marys each day.

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Father Joseph Bertrand, Redemptorist priest, was ordained last June 19 by Cardinal Spellman of New York. He made his preparatory studies at Saint Mary's College, North East, Pa. He made his major seminary studies at Mt. St. Alphonsus, Esopus, New York. The new priest will study theology for another year before receiving his first assignment.

As God is the Center, the beginning and the end of all, so is the priest our means of reaching God. God is the cog, the Peak, the Eternal! The supporting spoke, that braces the rim, us poor creatures, is the priest! We cannot reach the Eternal alone. We are on the edges of time, the bridge that spans the gap, that leads us to God, is the priest. He is the stone, we must step upon, to reach the other side of the Spiritual Stream. We must cross it to taste of the friend-ships and fruits of Eternity. He is our help towards attaining the final End!

-The Shepherd

Priests are human too. They need help and understanding, as we do! Be kind to him, offer him cheer, and always consider his feelings, as you would have yours considered. Make him feel that he is welcome. Show him that his understanding and help are very much appreciated. Beg God to be merciful to him, in this life, and to be merciful to him after death! Ask God to give him the graces necessary for performing his duties.

-The Shepherd



Brother De Porres is a member of the Redemptorist Order (Congregation of the Most Holy Redeemer). He made his profession of vows in 1952. He is a native of Buffalo, N. Y. and is now stationed at Immaculate Conception Church, New York City 55, N. Y.

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To assure a CHRISTIAN Greeting Send

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ORDER OUR BOX OF

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- ◆ 21 delightfully different designs
- ♦ 21 envelopes to match
- ♦ \$1.00 a box

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ST. AUGUSTINE'S SEMINARY Bay St. Louis, Mississippi

Dear Father:	
Please, send me	box (es) of your Christmas Cards
which sell at \$1.00 a box. 1 am enclosing \$	Thank you.
Name	
Address	
City	State



Family Feast

Family Feast proved to be another rewarding event, rich in thought, camaraderie, and laughter. Thought . . . because it made us aware of the unity that is ours here at St. Augustine's. The increase and perpetuation of the Negro clergy, the sanctification of men and the glory of God . . . these are our aims, these our bonds. These ends are attainable only through the close relationship of a family pulling together.

Happy Occasion

Brother Gerard Griffin, S.V.D., on Nov. 1 kneeling in the Sanctuary pronounced the final vows (Poverty, Chastity, Obedience) of his religious profession.

Those taking initial steps toward the religious life were the postulants, Messers Clifton Etienne, Maurice Prescott, and Alexander Washington, who became Brother Novices.

One could imagine them singing in their hearts the beautiful chant of the Prophet David, "How lovely is Thy dwelling place, O Lord of Hosts! my soul yearns, it pines for the courts of the Lord; my heart and my flesh acclaim the living God...Behold, O God, our shield, and look upon the face of thy anointed. Truly one day in Thy courts is better than a thousand others."

Father Hubert Singleton, S.V.D., was the retreat master.

Students' Retreat

Father Joseph Francis, S.V.D., professor and disciplinarian at Holy Rosary Institute was here the week end of the 22nd of September to conduct the Students' annual retreat. His heart to heart talks provided that shot of spiritual penicillium men need from time to time in their striving to "be as perfect as your Heavenly Father is perfect."

Requiem Mass

A solemn requiem Mass was offered by the community for all our deceased benefactors on Nov. 2. May God reward them speedily and abundantly for the spiritual and material aid given us during their life. For our benefactors form an essential part of that trinity—God, they, us—that keep St. Augustine's functioning.

PICTORIAL REVIEW

of the Annual Renewal of Vows

> St. Augustine's Seminary Sept. 8, 1955

Twenty-three
Young Men rededicate
themselves to the service
of God and Souls by
the Vows of Poverty,
Chastity, and Obedience.
Five make Perpetual



Vows.

The sanctuary scene on September 8



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'I vow for one year Poverty, Chastity, Obedience.' . . (Continued on page 330)



The Very Rev. R. E. Pung, S. V. D., Provincial is celebrant; Father Kemper is deacon; Father Theriault is subdeacon; Father Olivier is Master of Ceremonies.

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'Teen Night' with the boys' chorus bursting into song.

Ladies of the Center: Miss Kate and Miss Gloria bring cheer to a patient in the hospital.

Recitation of the Rosary takes place each evening at the Center.



CARRYING

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Father Nathaniel gives a private instruction.



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Miss Rose Mary paints the ping-pong table for the tournament.



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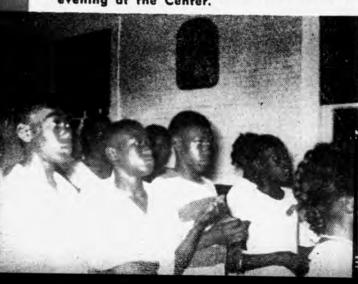
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Information Center_

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Recruiting Vocations from among the Colored People of Martinigue, West Indies

His Excellency Bishop Henry Varin de la Bruliere, C. S. Sp

The Dioceses of Martinique and Guadaloupe were erected in 1850. Immediately their first bishops endeavored to find local vocations to the priesthood and founded seminaries.

There were indeed inevitable fumblings, even a certain slackening in the effort at times, but we found, those priests, by the dignity of their lives, had won respect and confidence from the white population itself.

For about forty years, this recruiting has been intensified and our religious congregations of women began to find local candidates. We attach a great importOI



Major Seminarians, Martinique, French, West Indies

can say the experience succeeded and both Dioceses got in their clergy remarkable native priests white as well as colored. The memory of some of them is still vivid among our people after half a century following their death; in spite of racial prejudices still to be ance to the human (moral and intellectual) qualities of the candidates, and especially to their Christen virtues, to the dignity of life of their families, but we do not consider at all whether they are rich or poor, black or white; and in so doing, we think we are sim-

His Excellency, Bishop Henry Varin de la Bruneliere. At left of Bishop is Father Farrandiere, a native priest. Boys are Seminarians.

ply following the principles of our Faith and the teachings of the Holy See.

Objections that could be presented against this attitude. The recruiting of priests and nuns from among the colored population, if one judges too rapidly, could give occasion to some objections among those who do not know how such a recruiting succeeded elsewhere.

The majority of colored people, one will say, are offspring of slaves whose morality was very poor and concubinage is still a common fact in their midst; moreover this race is weakened by alcoholism and syphilis; all that is for them a damaging inheritance and therefore would it not be imprudent to give to such people the responsibilities of the priestly and religious life?

We answer, firstly, that heredi-





tary syphilis, by the very fact that it is so widely spread, seems to have lost some of its malignancy; in any case, specific treatments, very efficacious, are now available without being costly or complicated; if one accepts the treatment, he avoids all complications.

Let us be allowed a comparison: Among these colored people, there are men and women really remarkable in all professions: doctors, teachers, writers, attorneysat-law, public officials. One of the best governor - generals France ever had in Africa was a full blood African, Eboue. Although, he did not believe in God, he was one of the rare governors who proclaimed the good influence of the Catholic Missions, saying that they were the only means of restoring dignity to the African woman and stability to the family. More than that, he protected the Missions, and he wanted their schools to be subsidized as are the government's institutions, which is undoubtedly an unheard-of fact, if we consider the

(Continued on page 326)

Bishop Bruliere with his interracial clergy.

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(Continued on page 326)

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OF NEW SCHOOL AT ST. ROSE de LIMA

- Bay St. Louis



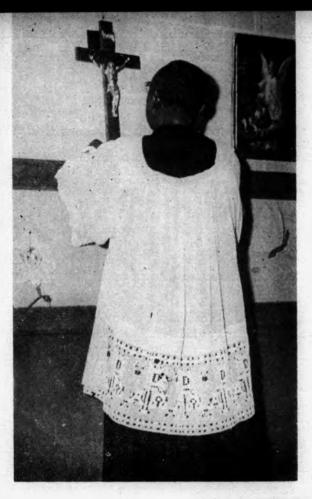
Procession to school from St. Rose's -





His Excellency with Father Bowman, pastor of St. Rose, Fathers Hoelken, S.V.D. and Father Costello of Waveland, Miss. bless the exterior of the new Building.

• Bishop Gerow and Father Hoelken blessing one of the modern classrooms.



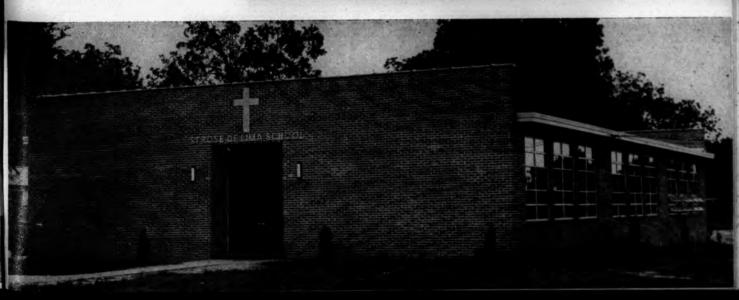
♦ Father Bowman, S.V.D., pastor of St. Rose, hangs the crucifix after it had been blessed by Bishop Gerow.

Bishop Gerow, devoted Shepherd of the Diocese of Natchez, addresses the parish following the dedication ceremonies.



The exterior of the new school





Along the Divine Word Along the Divine Word Mission Trail

OF NEW SCHOOL
AT ST. ROSE de LIMA

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A class in the preparatory Seminary of Bishop Bruliere

RECRUITING VOCATIONS

(Continued from page 323)

usual sectarianism or the timidity of the French administrative representatives, as soon as it is a question of Public Instruction.

Therefore, it appears that individuals with qualities making them apt to become famous administrators and doctors could as well with the divine grace of a vocation, become good priests, because God, in His gifts, does not make any difference of person (Act. X:34)

Here are some statistical data about our native secular clergy in Martinique:

Colored priests ______16 out of 37 Colored senior seminarians

13 out of 14

Colored junior seminarian

......38 out of 40

JUDGMENT ON OUR NATIVE CLERGY

Monsignor Magloire, a Negro Guadaloupian priest, highly cultured indeed, is one of the two vicars general of his diocese and is in charge of the Cathedral. From Martinique, we have M. Miron, a colored priest, who was appointed as chaplain, in France of the stu-

dents coming from the French Indies—a function which requires a very rare choice of qualities. In both dioceses, very important parishes were put under the care of colored priests and there was absolutely nothing that was found later on to be said against their behavior or administration.

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As a whole, these colored pirests are praiseworthy for their piety, their regularity, their zeal and their humility. Well-educated, they are always esteemed and respected even by their white parishioners who easily go to them for their ministrations entertaining toward them very cordial relations and helping them in whatever way they can. In fact, racial distinctions do not exist for them, in so far as their clergy is concerned.

With your native clergy, one would ask, had you not some disappointment? We answer: 'Very little, not more, as a matter of fact, than dioceses or religious congregations in metropolitan France. According to what we heard from priests or religious, visiting our island and used to appreciating such things, our clergy would be better

if anything, than that of many European dioceses.

We happened to meet a full-blood colored Bishop, born in one of the British West Indies and now a residential Bishop in Africa. Everybody here considers him as an outstanding man for his human qualities as well as for his Christian virtues. His parents were of very humble station. His father had been converted from Protestantism. What an error it would have been not to admit him into the seminary, because of the color of his skin!

People in Martinique were visibly happy and proud, seeing this colored Bishop with great dignity and simplicity in the Cathedral of Fort-de-France as he celebrated a Pontifical Mass.

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RECRUITING OF THE SISTERS FROM AMONG THE COLORED PEOPLE

The Congregations of Sisters in our diocese have a great number of colored nuns among themselves. Some of them are even Superiors of their Community. Without them, many a hospital and clinic in Martinique would have atheistic nurses on their staff because of the lack of European Sisters.

We know that in Guadaloupe, a religious congregation was founded a few years ago whose first superior is a very praiseworthy colored Sister of dignity and culture.

In Latin America, the Dioceses need more and more priests and Sisters; in most of them, there are colored people who are descendants as in Martinique, of slaves imported from Africa. Probably among them, to a certain extent, more or less are the same mentality, the same qualities and the same defects.

We thought it interesting for our Venerable Brothers, the American Bishops, to have an idea of our sacerdotal and religious recruiting of vocations from among the colored people. The experiment already many years old is very encouraging, indeed, and looking at the results, we are glad to say that, thanks be to God, it was successful.

(A translation from the original French).

"Ants are prodigious athletes in proportion to their size. They can lift a weight 400 times their own weight. Theoretically a 5-pound ant could easily lift a ton.

Ants tend gardens. Ants have pets. Ants harvest grain. Ants store up food. Ants keep "cows" which they milk, put out to pasture and sometimes even protect with sheds.

The most skillful farmers in the insect world are the small, heavily armored parasol ants.

They work at night, foraging for succulent vegetation. It is nothing for them to strip a large tree at a time, marching off with bits of leaf held over them like parasols.

The prolific parasol queen ant, more than 100 times the size of the garden workers, is waited upon hand and foot by myriads of lesser ants."

It all goes to show you how wonderfully interesting some of the Lord's lesser creatures can be to him who bends low enough to inspect them.

INTENTIONAL SECOND EXPOSURE



A class in the preparatory Seminary of Bishop Bruliere

RECRUITING VOCATIONS

(Continued from page 323)

usual sectarianism or the timidity of the French administrative representatives, as soon as it is a question of Public Instruction.

Therefore, it appears that individuals with qualities making them apt to become famous administrators and doctors could as well with the divine grace of a vocation, become good priests, because God, in His gifts, does not make any difference of person (Act. X:34)

Here are some statistical data about our native secular clergy in Martinique:

Colored priests 16 out of 37 Colored senior seminarians

13 out of 14

Colored junior seminarian

38 out of 40

JUDGMENT ON OUR NATIVE CLERGY

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Mrs. Addie Rigney prays her Rosary in thanksgiving for the release of her priestly son, Rev. Harold W. Rigney, S. V. D.

The procession in which the Very Rev. Harold W. Rigney marched on July 25, 1951, was in sharp contrast to the solemn ceremonies at which he had been ordained a priest 25 years before. But the two were closely related because it was as a defender of his faith and in obedience to his vows that 328

he was bound and led by Chinese Communists to a Peiping jail in those pre-dawn hours four years ago . . .

Father Rigney was born Dec. 18, 1900, in St. Basil parish in Chicago. Both he and his older brother, the Rev. Francis J. Rigney, O.F.M., attended St. Basil School.

Later the family moved to St. Patrick's Parish in Chicago. Both Harold and Francis were devout boys and both won scholarships to Quigley Preparatory Seminary where their leaning toward the priesthood became a definite vocation. Harold chose the Society of the Divine Word and entered the seminary at suburban Techny, Ill., when he was 18. His brother became a Franciscan. Father Harold was ordained April 19, 1930, and celebrated his first Solemn Mass at his former parish Church of St. Basil.

Until 1939, Father Rigney taught in various seminaries of the Sowhich had both clerical and lay instructors. In the summer of 1950 when it came time to hire instructors for the cming year, Father Rigney, on orders of his superiors, refused to rehire five Chinese who had revealed their Communist membership and were openly attacking the Catholic Church.

Father Rigney said that the \$12,000 a month which the Order had been supplying would be halted unless it had the right to hire and fire its teachers. The Rector was warned repeatedly that he would be held personally responsible if the subsidy were not forthcoming. He steadfastly

ciety until 1939, when he was assigned to the faculty of Achimota University in British West Africa. After the United States entered World War II, he was commissioned a chaplain in the Air Force and served in Africa and the United States until he was discharged in 1946 with the rank of captain. Following service in the Army, he was appointed Rector of Fu Jen, the Catholic University of Peiping.

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On Jan. 22, 1949, Peiping fell into the hands of the Chinese Reds, and they began to eye the propaganda possibilities of the University refused to yield, and in October, the Reds seized the University and Father Rigney was placed under house arrest as a hostage for the money. At 3 a.m., July 25, 1951, the Reds marched him off to jail with 13 other priests, both Chinese and foreign.

And it was on Sept. 16, 1955, after much campaigning, letter writing—even to the Chinese Communist leaders themselves; negotiations at the recent Geneva Conference; and many prayers and sacrifices that Father Harold Rigney, S.V.D., was released from Communist Prison and came into Hong Kong a free man once again.

INTENTIONAL SECOND EXPOSURE



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FATHER HAROLD RIGNEY, S.V.D. FREED BY COMMUNISTS!

Father Rigney's Devotion Led To Jailing

(From the Chicago Sun-Times - Sept. 11, 1955)

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(Continued from page 319)

Frater August Langenkamp vows For Life.

Frater Joseph Guidry makes Perpetual Vows.





Frater Jerome LeDoux vows the Lord will be his portion For Life.

Culminating the big event of September 8 with the reception of Holy Communion: Frater Bates and Carmon who have made Temporal Vows.



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At Atchison, Kansas this June Father Columban Clincb, O. S. B. was ordained a priest by Archbishop Edward J. Hunkeler of Kansas City, Kansas.

Father Clinch entered the religious life in 1950. Previously he earned his bachelor's, master's and doctor's degrees at the University of Kansas. He offered his First solemn Mass in the Church of St. John the Evangelist, Lawrence, Kansas, June 1, where he was organist and choirmaster when a student at the University of Kansas.

In 1926 he first graduated from the U. of K. and joined the English faculty of Morris Brown College, Atlanta, Ga. He was there registrar, head of the English department, and dean of the college. Time was alloted him to return to Kansas and earn a master's degree.

World War II interrupted his studies, being made under a three-year grant from the Rockefeller Foundation, towards a docorate in history. His service in the Army was made in the Mediterranean area with two years spent in Italy. At war's end he attended the University of Florence where he was elected president of the student

body. Returning to the University of Kansas after his discharge from the Army he was awarded a Ph.D. degree in 1949.



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The Rev. Columban Clinch, O.S.B. St. Benedict's Abbey, Atchison, Kansas. 332



Ever since 1789, our whole country has kept the last Thursday of November as a day of public thanksgiving and prayer. And why should public thanksgiving be made to God? That's very easy to answer. God doesn't hide His love; so we shouldn't hide our thanks. Besides carefully watching over us like the wonderful Father He is, God does many little things to make life interesting for us. Just look around you a little bit and see how God loves us.

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> He made the whole world and everything in it just for us, His loved ones.

His wonders are much more interesting than the wonders of men. We people of today think we have really done something. We have. Men have made jets travel 1500 miles an hour in level flight. But do you know that until about 1948 the world speed record was held by a little bug? Yes, the little deerfly can actually move 800 miles an hour. And God did not make the little flying squirrel less wonderful. I myself saw one sail from the top of a tall pine tree for a distance of about 200 feet. And the flying fish, which has long fins like wings, has been known to sail for 500

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feet. That longer than a good-sized city block.

I guess all of you have seen shooting stars many a night, haven't you? But you know, although a few shooting stars are bigger than a house, most of those that you see are no bigger than a grain of rice; and yet they make all that light. That is because they are moving thousands of miles an hour when they hit the air high above us. So they burn up in a jiffy by rubbing the air with their speed.

These are just a few of the interesting things God has placed near us. Surely, He has been good to make all these wonderful things that we may be happy. But He has done even greater things for us. First of all, we just wouldn't be living if God had not made us. Then He has given us a good mom and dad who love us. Above all, He has put us in the holy Catholic Church which will lead us to the great joys of heaven.

Now do you see why we are almost forced to love and thank God with all our heart? He made all the beautiful and wonderful things just for us: all that we can see, hear, taste, and touch. When we look at the bees, the trees, and the flowers, we should think of God. When we hear the sweet songs of the birds or the mighty grumbles of thunder, we should thank Him who made them. When we hear the soft voice of mom or the strong voice of dad, we



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should thank God by obeying them cheerfully. And, when we are praying in church, we should thank God that He has placed us in His holy Church and is leading us to endless happiness with Him in heaven. That is the kind of love and thanks that God wants from us: a cheerful heart that tells him how glad we are to have His gifts; and obedient and loving heart that listens to mom and dad who take the place of God.

HELP OUR MISSION WORK ...

Any and all kinds of used postage stamps are acceptable. Just cut stamps from envelope, leaving a margin of paper all around, then, when a number have been gathered, send them to us by ordinary third class mail We sell them to collectors.

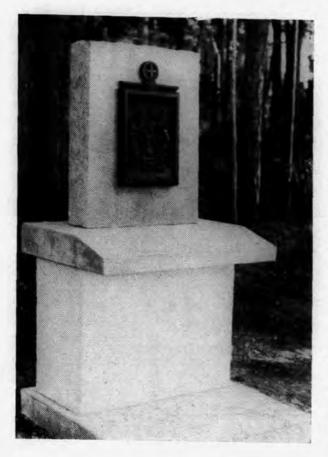
STAMP DEPARTMENT St. Augustine's Seminary Bay Saint Louis, Miss.



EDITORIAL

(Continued from page 308)

which to live. Because they love God, they labor for their fellows. Because they have grasped the meaning of life, they no longer fear death.



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A man needn't be a saint to rid himself of the fear of death; but it helps. But a man does have to be a saint to realize that death isn't death at all, not any longer. He has to be a saint—that is, "a sinner striving to go straight"-to face the prospect of dying, not only without fear, but with joy in his heart. Because he sees that dying leads to a larger and better life. And, having died daily, what does one more dying matter?

Leaving the last word to the poet, who wrote, "One short sleep past, we wake eternally; And death shall be no more; death, thou shalt die", we find that there is left nothing more to be said on the matter. John Donne, in his Sonnet on Death, has expressed the truth better than we are able, with our humbler gifts.

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IN THE WOODS at St. Augustine's Seminary Stations of the Cross are being placed near our Sacred Heart Wayside Shrine-for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for (two hundred dollars) \$200. Send your donation or request for more information to:

> Stations of Cross Shrine % Father Robert Pung, S.V.D. Bay St. Louis, Mississippi

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Dear Father:

I enclose \$ as tion towards one of the Stations

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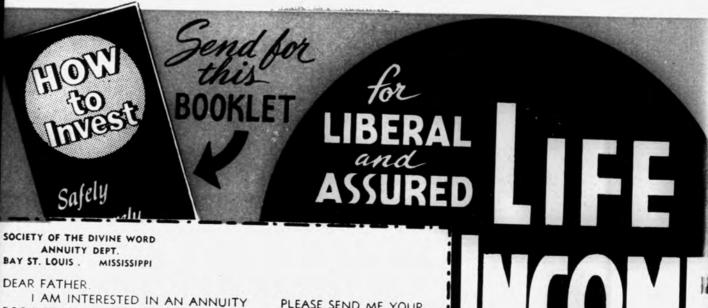
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DECEMBER 1955

AUGUSTINE'S

INTENTIONAL SECOND EXPOSURE



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To
St. Augustine's
MESSENGER
Bay St. Louis,
Miss.

The
MAGAZINE
with a
MESSAGE

Messenger 1



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Rev. Robert E. Pung, S.V.D. Editor

Rev. Hubert B. Singleton, S.V.D.

Associate Editor

Our Cover

"The Birth of Christ" by G. Van Honthorst is our December cover picture. Never in the history of the world has there ever been told a story quite so beautiful and touching as that of the first Christmas. Each year, again and again, our hearts are warmed by the Christmas carols and the story of Christmas retold in a thousand different ways... a Babe wrapped in swaddling clothes and lying in a manger; Mary and Joseph and the startled shepherds; no room in the Inn; angels singing their heavenly anthems! God grant that this age-old story of man's Redemption become real to the peoples of the earth so that peace and brotherhood might prevail among men and nations and that God's wish that all men be saved might be fulfilled!

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Dear Father: Enclosed is my offering of \$ in the Society for the Propagation of Home and Foreign Missions.	_ as	my _ Faith,	to	help	me the	mbers work	hip in	fee the
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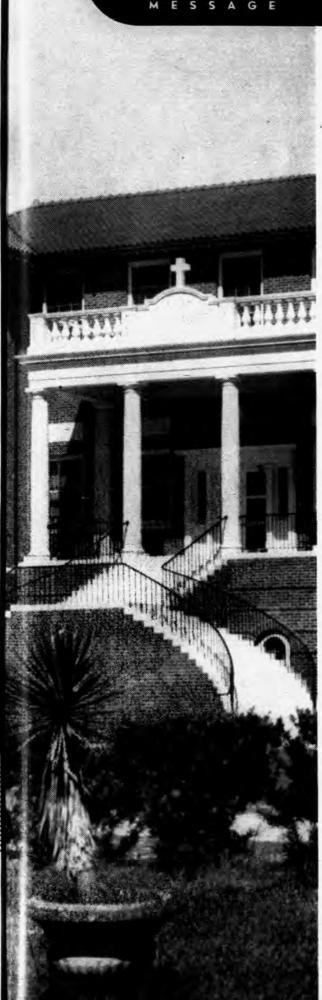
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To
St. Augustine'
MESSENGER
Bay St. Louis,
Miss.

The
MAGAZINE
with a
MESSAGE

Messenger 1



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Rev. Robert E. Pung, S.V.D. Editor

Rev. Hubert B. Singleton, S.V.D. Associate Editor

Our Cover

"The Birth of Christ" by G. Van Honthorst is our December cover picture. Never in the history of the world has there ever been told a story quite so beautiful and touching as that of the first Christmas. Each year, again and again, our hearts are warmed by the Christmas carols and the story of Christmas retold in a thousand different ways... a Babe wrapped in swaddling clothes and lying in a manger; Mary and Joseph and the startled shepherds; no room in the Inn; angels singing their heavenly anthems! God grant that this age-old story of man's Redemption become real to the peoples of the earth so that peace and brotherhood might prevail among men and nations and that God's wish that all men be saved might be fulfilled!

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918 (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year. \$5 for three years; \$50 for life

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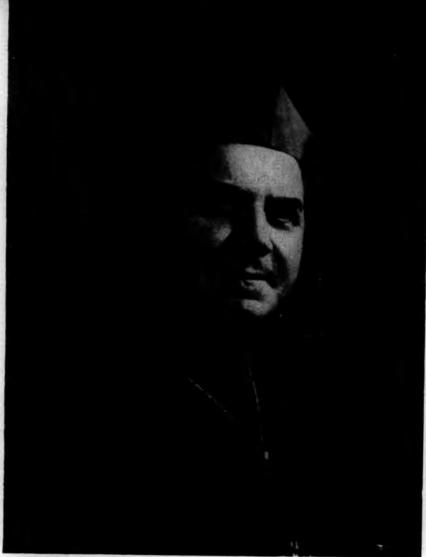
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Editor's Note:

On Sunday morning, October 2 of this year, the Rev. Gerald Lewis, S.V.D., approached St. Cecilia's Mission Church in Jesuits' Bend, La., to celebrate the regular Sunday parochial Mass for the people. Five men politely informed him that he could not celebrate Mass at the Jesuits' Bend Church because he was a Negro. 'The Archbishop of the historic See of New Orleans, the Most Rev. Joseph Francis Rummel, S.T.D., promptly issued a stern but fatherly chastisement to the people of the Jesuits' Bend Parish (it was addressed as well to the people of Myrtle Grove, La., and Belle Chasse, La., parishes). The MESSENGER reprints the Archbishop's pastoral as its Christmas editorial. As the angels sing "Gloria in Excelsis" to the new born King, let all ignorance, bigotry and hatred vanish from our land and let the love and peace and light of the Christ Child be shed abroad in the hearts of all men, for the Infant King came to earth because he loved all men without exception!

Dearly Beloved in Christ

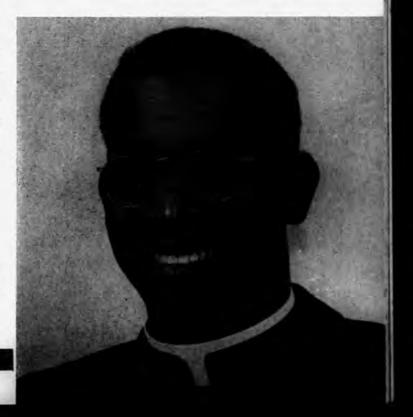
It is with sentiments of deep sorrow that we feel obliged in virtue of our duty as Archbishop of New Orleans to address to you this communication, the first of its kind in the long experience of more than 27 years during which we have been entrusted by the Holy See with the episcopal office.

In our desire to afford to all the members of your communities the opportunity to assist at the Holy Sacrifice of the Mass, we found it necessary to send to you on Sunday last, October 2, 1955, a very worthy priest of the Missionary Society of the Divine Word who is highly recommended by his Superiors as eminently worthy of our confidence and fully qualified to exercise all the duties and functions of the Holy Priesthood. When this Reverend Father arrived at the mission of St. Cecilia at Jesuits' Bend, he was approached by several members of the congregation and informed politely but in unmistakable language that he was not to celebrate Holy Mass in that

mission chapel. The only reason alleged for this unwarranted interference with the discharge of his duty was the fact that he is a member of the Negro race. In order to avoid possible complications, the Reverend Father, although hurt to the very core by this insult, withdrew peacefully and reported to your Reverend Pastor at Belle Chasse. The result was that no Mass was celebrated last Sunday in the chapel of St. Cecilia.

This incident was clearly a violation of the obligation of reverence and devotion which Catholics owe to every priest of God, regardless of race, color or nationality. Every Catholic priest who enjoys the approval of his ecclesiastical superiors must be acceptable to our Catholic people because as a

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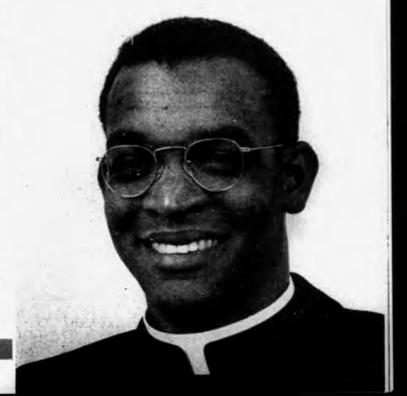
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priest he enjoys all the high qualifications which Holy Mother Church associates with this sublime dignity from the standpoint of his spiritual vocation, his superior education and the supernatural and natural gifts which are necessary in the discharge of his holy office.

Furthermore, it is the teaching of Holy Mother Church that every human being, regardless of race, color or nationality, is created after the image and likeness of God. endowed with the gift of immortality, called to be a child of God and destined one day to enjoy the company of the angels and the saints in the awesome presence of the all high God. Thus every human being, regardless of race, color or nationality, is entitled to individual respect and consideration, even when by his conduct he proves himself unworthy, he is entitled to the definite considerations of justice and charity in conformity with the principles for which Christ died upon the cross for all men.

Applying these considerations to what happened on Sunday last at Jesuits' Bend, we can readily see that those who were responsible for turning away this priest of God committed an act of injustice, uncharitableness and irreverence. They also violated the laws of the Church, which definitely forbid and make subject to severe penalties the interference with the exercise of ecclesiastical authority or functions. This was made clear to a committee of five men on Wednesday evening, October 5 and it was 342

our hope that they would exercise their influence to prevent the possibility of a similar occurrence. It is, therefore, a matter of grave disappointment to us to learn that some of these men have been active in visiting their fellow Catholics apparently to encourage a repetition of the violations of justice, charity and reverence referred to above if the same Reverend Father were again to present himself for service in the area. Such conduct is in itself a clear violation of a true Catholic spirit and deserving of severe censure and even penalty.

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Under these circumstances and because the shortage of priests is such that we cannot replace the Reverend Father in question at the present moment, we hereby declare religious services suspended in the mission chapel of St. Cecilia at Jesuits' Bend and likewise the services at Belle Chasse and Myrtle Grove reduced until the members of these communities express their willingness to accept for service in these churches whatever priest or priests we find it possible to send them. It is our firm hope and prayer that sound judgment and a genuine spirit of Catholic Faith and Catholic Charity will soon prevail and enable us to restore on this area the fullest measure of religious service in peace and justice.

We cannot close this serious communication without expressing appreciation to the group of Catholics at Myrtle Grove who on Sunday last declared their sympathy and regret to the Reverend Father for the indignity which he had experienced in the neighboring mission. This to us is an indication that there is at least a foundation for the hope that the true spirit of Christ will prevail: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment and the second is like to it, thou shalt love thy neighbor as thyself. There is no other commandment greater than these.' (Mark 12, 30-31)

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That you may reflect upon this message in the spirit of genuine loyalty to our holy Church and strive to make yourselves ever worthy of the love of God by your charity in word and deed to all your neighbors is the fervent prayer of

Your Shepherd in Christ, *JOSEPH FRANCIS RUMMEL Archbishop of New Orleans



Rev. Clement Meyer, S.V.D., pastor of Our Lady of Perpetual Help Church, Belle Chasse, La., The Chapel at Jesuits' Bend, La. is attached to his parish.



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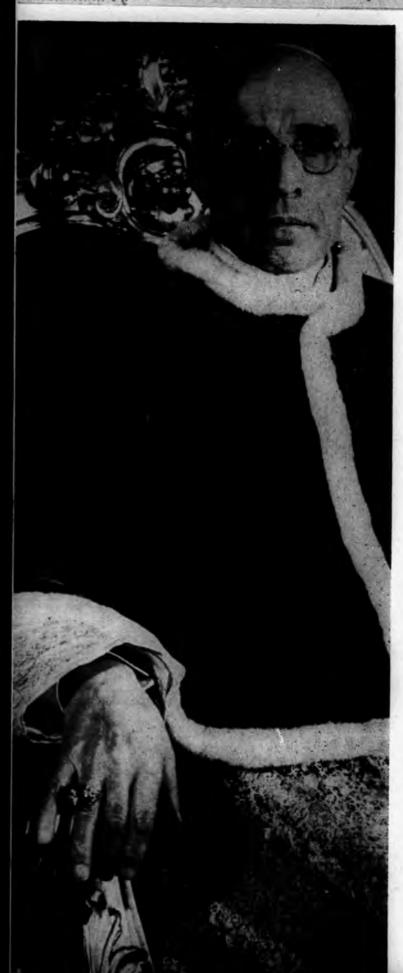
OSSERVATORE ROMANO

GIORNALE QUO

GIORNALE QUOTIDIANO POLITICO RELIGIOSO

UNICUIQUE SUUM OTO NON PRAEVALERUNT

AMERICA AMERICA



The Vatican City daily paper, Osservatore Romano, highly praised the action of Archbishop Joseph Rummel of New Orleans for suspending services in the church where Father Gerald Lewis, S.V.D. had been hindered from saying Mass by a small group of whites.

In a front-page editorial entitled "Stains of Color" Osservatore called the Archbishop's action both "prompt and admirable."

It said that the news that parishioners at St. Cecilia's Mission Church in Jesuits' Bend, La. had prevented the Negro priest from celebrating Mass "cannot but strike every Catholic with sad bewilderment."

At the same time, it added, Archbishop Rummel's action "stirs every Catholic heart with Christian pride."

The Vatican paper went on to say that anyone who impedes a priest from offering Mass is guilty of sacrilege.

The universality of the Church is not only without limits of place, the editorial stated, it also "excludes no created being who believes, struggles for salvation, suffers, fights and prays with it."

It noted that in St. Peter's Basilica in Rome Negro priests celebrate Masses attended by people of all the world's races.

♦ The Vatican daily paper, L'Osservatore Romano is the semiofficial voice of the Holy Father.

344

White Houses

Your door is shut against my tightened face,
And I am sharp as steel with discontent;
But I possess the courage and the grace
To bear my anger proudly and unbent.

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The pavement slabs burn loose beneath my feet,
A chafing savage, down the decent street;
And passion rends my vitals as I pass,
Where boldly shines your shuttered door of glass.

Oh, I must search for wisdom every hour,

Deep in my wrathful bossom sore and raw,

And find in it the superhuman power

To hold me to the letter of your law!

Oh, I must keep my heart inviolate

Against the potent poison of your hate.

by the late Claude McKay, famous Negro poet and convert to Catholicism.

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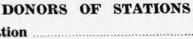
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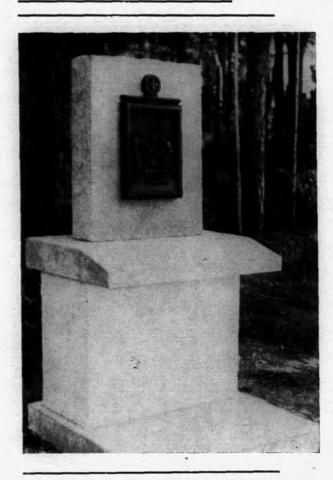
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by the late Claude McKay, famous Negro poet and convert to Catholicism.

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I enclose \$_____ as a donation towards the _____ Station to complete your Sacred Heart Wayside Shrine Project.

Dear Father:

IN THE WOODS at St. Augustine's Seminary, Stations of the Cross are being placed near our Sacred Heart Wayside Shrine—for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for two hundred dollars (\$200). Send your donation or request for more information to:

Stations of Cross Shrine % Father Robert Pung, S.V.D. Bay St. Louis, Mississippi

346

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REAL PURPOSE OF CHRISTMAS

FR. EDWIN GEERS, S.V.D.



On Christmas Eve, 1886, in Lisieux, France, the Martin family had just returned from Midnight Mass in their parish church. As was her custom, Therese, the youngest, had placed her shoes by the fireplace in joyful expectation of finding them filled with good things. However, Therese had preserved this little custom long beyond the age when the other children had discarded it. She loved to keep up that innocent tradition of childhood, each Christmas examining her treasures with childlike eagerness and exhibiting them one by one with the same joy as if she were still a baby.

At this time Therese was al-

ready thirteen years old. Ever since the age of four, she had been excessively sensitive and would very easily and for no reason at all, burst into tears. She had made countless attempts to correct this imperfection, but had made no progress. "I made myself almost unbearable by being so sensitive, and nothing that was done or said seemed to help me overcome this tiresome fault."

Then came Christmas Eve. The glorious refrain of "peace on earth to men of good will" was still ringing in their ears as the Martin Family returned from the Midnight Mass. Therese ran ahead upstairs to lay aside her wraps, intending to return at once to the living room to see what surprises awaited her in the shoes she had placed by the hearth.

For some reason, Therese's father became impatient when he saw her eagerness to examine her presents. From upstairs, Therese overhead him remark to one of her sisters, "All this is far too babyish for a big girl like Therese, and I hope this is the last time it will happen!"

On any other occasion it would have taken far less to provoke her sobs, but an efficient grace intervened. "I held back my tears and,

STATIONS OF THE CROSS

DONORS OF STATIONS



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1st Station By ? ?	
2nd Station By ? ?	
3rd Station By ? ?	
4th Station By L.P.	\$200
5th Station By ? ?	
6th Station By??	
7th Station By ? ?	
8th Station By G.R.W.; B.W.; A.K.; N. and H.S.; T.Q.; M.P.	\$ 49 H.M.;
9th Station By ? ?	
10th Station By J.J.K.	\$200
11th Station By S.C.M.	\$200
12th Station By M.A.H.	\$200
13th Station By P.D.	\$200
14th Station By P.R.E.	\$200



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On any other occasion it would have taken far less to provoke her sobs, but an efficient grace intervened. "I held back my tears and, trying to stop my heart from beating so fast, I ran down into the dining room. I picked up the shoes and unwrapped my presents joyfully, looking all the while as happy as a queen. The Divine Child, scarcely an hour old, flooded the darkness of my soul with radiant light and happiness." Therese, then and there, regained the strength of mind which had left her when she was four.

There is a very important lesson for us to be drawn from this incident, and St. Therese herself tells us what that lesson is. In tell-

ing it to us she also tells us the real purpose of Christmas. "By becoming little and weak for love of me, Jesus made me strong and full of courage."

When we look upon the Little Jesus in His crib on Christmas, or speak to Him in the Blessed Sacrament, we can be thankful to Him and love Him, because He became so little and weak for love of us in order to draw our hearts to Himself. Perhaps too, He will "transform us" and "in one moment accomplish what we had been trying to do for years."



Merry Christmas!

On Christmas morning in each of our three Holy Masses, we will implore the Christ Child to bestow the riches of His peace and of His grace on all our Friends and Benefactors.

EDITORIAL STAFF





DEEP ARE THE ROOTS

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"And it was on a Sabbath day, While men and women went to Pray. . ."

News of the rejection of Father Gerald Lewis, SVD from the Jesuits' Bend church simply because he was a Negro swept the country and beyond like a whirlwind. It is a sad and tragic commentary of our times on sections of our Southern States, laying bear the ugliness of race prejudice and the depths of its roots. What has happened to Democracy? What has become of Christianity?

CHRISTMASTIDE

Silent Night, Holy Night O Little Town of Bethlehem . . . O Come All Ye Faithful . . . these and all the beautiful songs of the Christmas season have a way of lining us with the past, of making us one with that wonderful historical event which they commemorate. We can imagine that silent night, pregnant with an unnumbered hosts of the servants of God, suddenly burst into song — "Glory to God in the highest, and peace on earth among men of good will." We can vision the quaking shep-

herds pungent with the smell of sheep, racing across the plains to Bethlehem "to see this thing that has come to pass, which the Lord has made known to us." We can see Mary holding the Christ Child in the chalice of her hands blessing the lowly shepherds and the Magi, wise men from the East.

These and many other beautiful and salutary reminiscences flit across our mind during this holy season. But we cannot imagine it, we can re-live Christmas . . . re-live it at each Holy Mass, because what is Christmas but Christ's Mass. At each Holy Sacrifice the priest, like Mary, raises up Christ in the chalice of his hands . . . a benediction to all the faithful who like the shepherds hasten "to see this thing that has come to pass . . ."

Think of Bethlehem and all it means when you are humming the old familiar tunes of Christmastide. Think of Bethlehem when you attend each Holy Sacrifice of the Mass.

Our prayful wish during this season is that:

Mary with her loving Son Bless us each and everyone. Merry Xmas to all. trying to stop my heart from beating so fast, I ran down into the dining room. I picked up the shoes and unwrapped my presents joyfully, looking all the while as happy as a queen. The Divine Child, scarcely an hour old, flooded the darkness of my soul with radiant light and happiness." Therese, then and there, regained the strength of mind which had left her when she was four.

There is a very important lesson for us to be drawn from this incident, and St. Therese herself tells us what that lesson is. In tell-

ing it to us she also tells us the real purpose of Christmas. "By becoming little and weak for love of me, Jesus made me strong and full of courage."

When we look upon the Little Jesus in His crib on Christmas, or speak to Him in the Blessed Sacrament, we can be thankful to Him and love Him, because He became so little and weak for love of us in order to draw our hearts to Himself. Perhaps too, He will "transform us" and "in one moment accomplish what we had been trying to do for years."



Merry Christmas!

On Christmas morning in each of our three Holy Masses, we will implore the Christ Child to bestow the riches of His peace and of His grace on all our Friends and Benefactors.

EDITORIAL STAFF

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DEEP ARE THE ROOTS

"And it was on a Sabbath day, While men and women went to Pray. . ."

News of the rejection of Father Gerald Lewis, SVD from the Jesuits' Bend church simply because he was a Negro swept the country and beyond like a whirlwind. It is a sad and tragic commentary of our times on sections of our Southern States, laying bear the ugliness of race prejudice and the depths of its roots. What has happened to Democracy? What has become of Christianity?

CHRISTMASTIDE

Silent Night, Holy Night O Little Town of Bethlehem . . . O Come All Ye Faithful . . . these and all the beautiful songs of the Christmas season have a way of lining us with the past, of making us one with that wonderful historical event which they commemorate. We can imagine that silent night, pregnant with an unnumbered hosts of the servants of God, suddenly burst into song — "Glory to God in the highest, and peace on earth among men of good will." We can vision the quaking shep-

herds pungent with the smell of sheep, racing across the plains to Bethlehem "to see this thing that has come to pass, which the Lord has made known to us." We can see Mary holding the Christ Child in the chalice of her hands blessing the lowly shepherds and the Magi, wise men from the East.

These and many other beautiful and salutary reminiscences flit across our mind during this holy season. But we cannot only imagine it, we can re-live Christmas . . . re-live it at each Holy Mass, because what is Christmas but Christ's Mass. At each Holy Sacrifice the priest, like Mary, raises up Christ in the chalice of his hands . . . a benediction to all the faithful who like the shepherds hasten "to see this thing that has come to pass . . ."

Think of Bethlehem and all it means when you are humming the old familiar tunes of Christmastide. Think of Bethlehem when you attend each Holy Sacrifice of the Mass.

Our prayful wish during this season is that:

Mary with her loving Son Bless us each and everyone. Merry Xmas to all.

INVESTITURE-PROFESSION

Ceremony



The Brother Postulants at St. Augustine's donned the habit of Brother Novices on November 1st. On that day Brother Gerard, S.V.D., made his final profession of vows. At the commencement of the ceremonies they are blessed in the seminary's parlor by the Very Rev. Robert Pung, S.V.D., Provincial.



chapel

The procession goes from parlor to

The Missionary Brother's cassock is presented to Postulant Maurice Prescott of St. Martinville, La. Immediately he retired from the sanctuary to put on the habit, his garb from henceforth.

Solemnly the religious habtis to be received by the four Postulants are blessed.



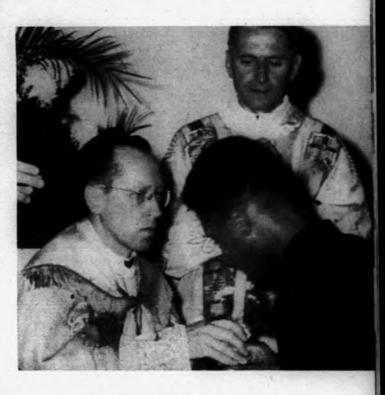




Brother Gerard, S.V.D., the former John Griffin of Baton Rouge, La. pronounces his religious vows for the final time.



♦ The Novices' red and black banded cincture is presented to each new Novice after he has donned the cassock. Father Provincial here presents the cincture to Roch Kennedy of New Orleans.



♦ The newly invested Novices and newly professed Brother receive Holy Communion at Mass following the ceremony.



The new Brother Novices at St. Augustines, l. to r. Brother Martin (Roch Kennedy) of New Orleans; Brother Raymund (Clifton Etienne) of St. Martinville, La.; Brother Gerard, S.V.D. (John Griffin) of Baton Rouge, La., newly professed; Brother Ambrose (Maurice Prescott) of St. Martinville, La.; Brother Andrew (Alexander Washington) of Augusta, Ga.



INTENTIONAL SECOND EXPOSURE

INVESTITURE-PROFESSION

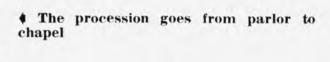
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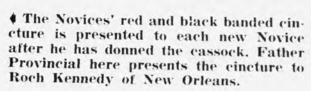
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"... Let wives be subject to their husbands as to the Lord; because # husband is head of the wife, just as Christ is head of the Church, being himself savior of the body But just as the Church is subject to Christ so also let wives be to their husbands in all things . . . Husbands, love your wives, just as Christ also loved the Church, and delivered himself up for that he might sanctify her, cleansing her in the bath of water by means of the word; in order that he might present to himself the Church in all ther glory, not having spot or wrinkle or any such thing, but that she might be poly and without blemish. Even thus ought husbands also to love their wires as their own bodies He who love his own wife, loves himself. For no one ever hated his own flesh on the contrary he nourishes and charisties it as Christ also does the Church . . . Por this reason a man shall leave his father and mother, and shall cleave to his wife and the two shall become one lesh. Thus St. Paul in the 5th chapter of his Epistle to the Ephesians fols the Sacrament of Holy Matrimony Ou Lord elevated matrimony to me dignity of a Sacrament; St. Paul likens the sacramunion of matrimony the mystical union of Christ and His Chardh. I well well to miss occasionally the great dignity of this accomen specially in or age divorce and 'planned parenthood and confinceptives It's heart ing to know that young hearts and true loves for the most part are anxious to have a sacramental marriage according to the command of Christ and Holy Church. The pictures in this review depict the conferring of the Sacrament of Holy Matrimony in St. Francis' Church, Yazoo, Mississippi. The Rev. Joseph Stier, S. V. D. is pastor.

Bride



Bride and Groom with Maid of Honor and Best Man During the Nuptial Mass

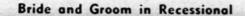


Bride with Bridesmoids

Father Stier Witnesses the Ceremony



The Nuptial Party with Father Stier





The Main

"... Let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body. But just as the Church is subject to Christ so also let wives be to their husbands in all things . . . Husbands, love your wives, just as Christ also loved the Church, and delivered himself up for her, that he might sanctify her, cleansing her in the bath of water by means of the word; in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. Even thus ought husbands also to love their wives as their own bodies. He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it as Christ also does the Church . . . 'Por this reason a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.".... Thus St. Paul in the 5th chapter of his Epistle to the Ephesians extols the Sacrament of Holy Matrimony Our Lord elevated matrimony to the dignity of a Sacrament; St. Paul likens the sacred union of matrimony to the mystical union of Christ and His Church. It is well to call to mind occasionally the great dignity of this Sacrament especially in our age of divorce and 'planned parenthood' and contraceptives. It is heartening to know that young hearts and true loves for the most part are anxious to have a sacramental marriage according to the command of Christ and Holy Church. The pictures in this review depict the conferring of the Sacrament of Holy Matrimony in St. Francis' Church, Yazoo, Mississippi. The Rev. Joseph Stier, S. V. D. is pastor.

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Bride with Bridesmaids





The Nuptial Party with Father Stier



Bride and Groom in Recessional



HOEY AWARDS

The editor of the official newspaper of the Archdiocese of New Orleans and a physician who has been serving the people of South Memphis for the past 47 years have been named 1955 winners of the Hoey Awards for Interracial Justice.

They are Millard F. Everett, editor of the Catholic Action of the South edition of **Our Sunday Visitor**, and Dr. James W. Hose, a convert who entered the Church with his wife and two children back in 1927.

The Hoey Awards are conferred each year on a White and a Negro Catholic layman, who, in the judgment of the Catholic Interracial Council, have made the most outstanding contributions to the cause of interracial justice during the year. Established in 1942 by the family of the late James J. Hoey,

first president of the Catholic Interracial Council, the awards consist of two silver medals. They are presented annually on the Feast of Christ the King, which fell this year on October 30.

This year's Negro winner, Dr. James William Hose, is a native of Kansas City, Kan. According to Jubilee magazine, which paid tribute to him in its issue of last June, at least a third of the approximately 3,000 persons he treats each year are charity patients. Dr. Hose is credited as being the guiding spirit behind the new Collins Chapel Hospital in Memphis. He operates his own clinic in South Memphis.

The veteran physician and his wife, Garnette, have two married children — James, Jr., a medical technician who lives with his wife and two children in Houston, Tex., and a daughter, Gladys, now Mrs. Clifford Miller, Jr., of Memphis.

The White award winner, Millard F. Everett, became editor of Catholic Action of the South in 1949 after serving as an associate editor of the Register, national Catholic weekly published in Denver. He holds the degree of Doctor of Journalism from the Register College of Journalism.

Born in Glenwood Springs, Colo., in 1903, Mr. Everett is married to the former Rita Mary Kelly of Chi-

Auxiliary Bishop James H. Griffiths of New York presents the 1955 James J. Howe Hoey Award for Interracial Justice to Millard F. Everett (left) and Dr. James W. Hose.





Walter A. Gordon (right), chairman of the California State Parole Board is sworn in as Governor of the Virgin Islands.



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For his paper's uncompromising stand on the race question and a g a i n s t Louisiana's so-called "right-to-work" law, Mr. Everett last February was awarded an honorable mention in the annual Heywood Broun competition sponsored by the American Newspaper Guild.

The CIO newsmen's union honored the Catholic editor for his series of articles in mid 1945 analyzing pending bills in the State Legislature designed to circumvent the U. S. Supreme Court decision banning segregation in the public

schools, and outlawing the union shop within the State.

Both the "right-to-work" and the anti-integration bills were major issues in the State. Archbishop Joseph F. Rummel of New Orleans took firm public stands against the measures, but the legislation passed despite his opposition.

Catholic Action of the South carried a running campaign against both issues. The drive against the anti-integration bills was capped by a series of eight front-page articles signed by Mr. Everett in which he outlined the moral principles involved and urged defeat of the legislation.



Bishop Bryan J. McEntegart, head of the Catholic University of America greets 22 Freshmen winners of archdiocesan scholarships.



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St. Raphael's in Pine Bluff Holds Fifth Annual Fatima Pilgrimage

On the spacious grounds of St. Raphael's Co-op Mission in rural Pine Bluff, Arkansas, the fifth annual Fatima Pilgrimage and memorial service in honor of our War Dead were held on Sunday afternoon, October 16, with His Excellency, the Most Reverend Albert L. Fletcher, D. D., of Little Rock presiding.

The ideal autumn day coaxed a record crowd of 550 persons to participate in this annual affair instituted by the Mission's Rector, the Reverend Joseph Kempinski, S.V.D.

Highlights of the program included the festive sermon delivered by His Excellency, Exposition of the Most Blessed Sacrament and Procession with the Blessed Sacrament and Benediction. Exposition music was furnished by the choir of St. Joseph's Church of Little Rock with Mrs. Harry E. King, directing. The post-Benediction music was congregational led by Mr. Phil Barranco.

To good Father Kempinski and his people of St. Raphael's and his many benefactors, may Our Lady of Fatima continue to send choicest blessings of her Divine Son.

View of the main building of St. Raphael's Mission before vast improvements were made.





Rev. Aloysius Biscupek, S.V.D. is here pictured as he appeared only a few days before his death.

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Father Aloysius Biskupek, S.V.D. 71, known by priests and seminarians all over the United States for his books on the Mass and on the priesthood, died of a heart attack on October 15. He was buried on October 19 at our Divine Word Mission Seminary in Techny, Ill.

Father Biskupek served on the faculty at our Techny seminary from 1909 to 1940 and was rector of the seminary from 1928 to 1934. Throughout most of these periods he served as professor of moral theology, and for 15 years was spiritual director of the seminarians preparing for home and foreign mission work.

Father was born at Koenigshuette, Poland, on February 14, 1884. He joined our missionary Order at the age of 13 and was ordained in 1909 at our seminary in suburban Vienna, Austria. That same year, 1909 he came to the United States

Priest-Author Dies at Techny Seminary

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From October 1940 to September 1955, Father Biskupek served as chaplain for the Holy Ghost Sisters of Perpetual Adoration at Mount Grace Convent and Chapel of Perpetual Adoration, 1438 E. Warne Avenue, St. Louis, Mo. It was during that period that he wrote most of his books and that he became well-known among priests of the St. Louis Archdiocese as a confessor and counselor.

Last September Father Biskupek returned to St. Mary's in Techny, Ill. intending to give his time to writing. But he was stricken five weeks later on October 14. He was rushed to the hospital in Waukegan, Ill. where he died.

Father Biskupek's first book, OUR SACRIFICE, was published in 1940 by Bruce Publishing Company. The 413-page book is a liturgical ascetical interpretation of the Ordinary of the Mass.

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INTENTIONAL SECOND EXPOSURE

Along the Divine Word Mission Trail.

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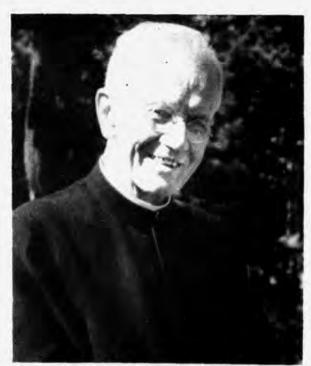
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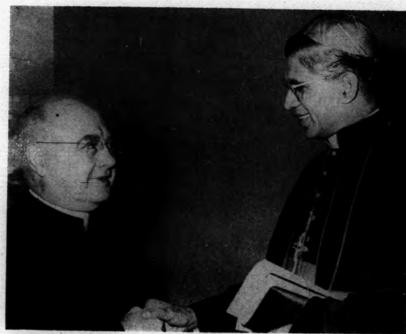
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Indian Cardinal Visits . . .

Valerian Cardinal Gracias, Archbishop of Bombay, was the first Indian to be named a prince of the Church.





Francis Cardinal Spellman of New York greets the Indian prelate.

Bishop Raymond A. Lane, M.M. briefs the Cardinal on the American overseas missions. 358



PIDGIN English GOSPFI

Missionaries in New Guinea converse with the people there in a most peculiar tongue called Pidgin English. Pidgin English is a common denominator for hundreds of different languages. Among the islands of the South Pacific this tongue is used extensively. It is a conglomeration of words thrown together out of the vocabularies of several nationalities. The South Pacific Islanders and visitors to their islands converse in Pidgin English, a corrupt pronunciation of "business English." The words used are western and native, but all is expressed along the Islanders' simple lines of thought.

There has long been felt a need to have the Gospel message put into Pidgin. Our missionaries in New Guinea, for instance, would have their work aided by such a rendition. And now, one of our own missionaries, Father Francis M. Mihalic, S.V.D., former missioner in New Guinea has translated the Sunday Gospels and Epistles into pidgin.

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In Pidgin, the Gospel used in the Mass for the Feast of the Blessed Trinity comes out as follows. Compare it with the English version.

"Along this fellow time, Jesus he speak along all school boy belong him; 'Alltogether strong along heaven and along ground he stop along hand belong me. You fellow he go along alltogether place, schoolim alltogether man, baptizm all along name belong Papa, and belong Son and belong Spiritu Sanctu, schoolim all by-and-by all he must holdim alltogether talk me givim youfellow finish; by-andby me stop one time you fellow alltogether day, enough along day behind tru."

"At that time, Jesus said to His disciples: 'All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days. even unto the consummation of the world."

(Matthew 28, 18-20)

"There is a real need for Pidgin in those areas of the world where it is spoken" says Father Mihalic. The language is used everywhere by the unschooled people of the South Pacific. It is also used a lot in Southeast Asia and on the

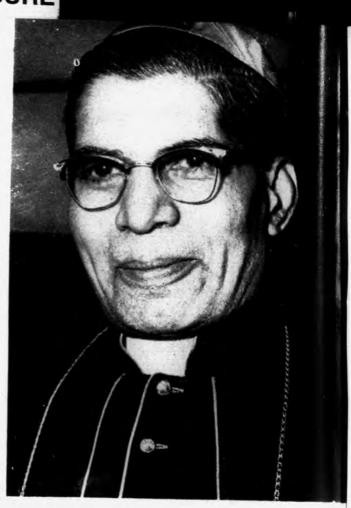
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Father Mihalic, S.V.D., Divine Word Missionary.



He was not born in a palace:

Though He came of a kingly line.

He was born in a lowly stable

Surrounded by sheep and kine.

No blare of trumpets announced His birth:

There was only the coo of a dove,

The sigh of the wind, a donkey's cry,-

The great Star shone above.

He was not clothed in purple and gold:

His bed was a bed of straw.

Sweet Mary wrapped Him in swaddling clothes.

The dumb beasts knelt in awe.

There was no room in the inn that night:

God's Son in a manger lay.

And still there is no room for Him

In many a heart today.

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

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Blessed Martin de Porres No. 5	\$4,257.51
St. Joseph	2,273.50
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St. Matthias	
St. Jude	
Our Lady of Sorrows	
St. Elizabeth	583.00
St. Martha	
St Madeline Sonbie Barat	280.50

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ST. AUGUSTINE'S SEMINARY BAY ST. LOUIS, MISSISSIPPI

FUTURE PRIESTS of NEW GUINEA??



Brother Edelfried teaching his charges.

Among the flourishing Missions of the Church entrusted to the Society of the Divine Word is that of the Vicariate of Alexishafen, Madang, New Guinea. His Excellency, the most Rev. Adolph Noser, S.V.D., S.T.D. is Vicar Apostolic of Alexishafen.

One of the brightest hopes of this Vicariate is the youth. Brother Edelfried, S.V.D., schoolmaster at Madang is doing an excellent piece of work with the youth. The fond hopes of the Society are that from some of Brother's youth will eventually come a native Clergy and Brotherhood for the Vicariate of Alexishafen.

PRIEST-AUTHOR DIES

(Continued from page 357)

NATIONS: A TRANSLATION AND EXPLANATION OF THE RITE OF ORDINATION, also published by our Divine Word Missionary Publications at Techny, Ill. Over 283,000 copies have been sold and it is used today in almost all United States seminaries so that both seminarians and laymen attending ordination rites may follow the ceremony word for word.

In addition to these books, Father Biskupek has written half a dozen pamphlets and numerous articles for magazines.

May he rest in peace!

NO ROOM FOR HIM-



He was not born in a palace:

Though He came of a kingly line.

He was born in a lowly stable

Surrounded by sheep and kine.

He was not clothed in purple and gold:

His bed was a bed of straw.

Sweet Mary wrapped Him in swaddling clothes.

The dumb beasts knelt in awe.

No blare of trumpets announced His birth:

There was only the coo of a dove,

The sigh of the wind, a donkey's cry,

The great Star shone above.

There was no room in the inn that night:

God's Son in a manger lay.

And still there is no room for Him

In many a heart today.

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

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St. Joseph	2,273.50
Holy Ghost	998.70
St. Matthias	861.50
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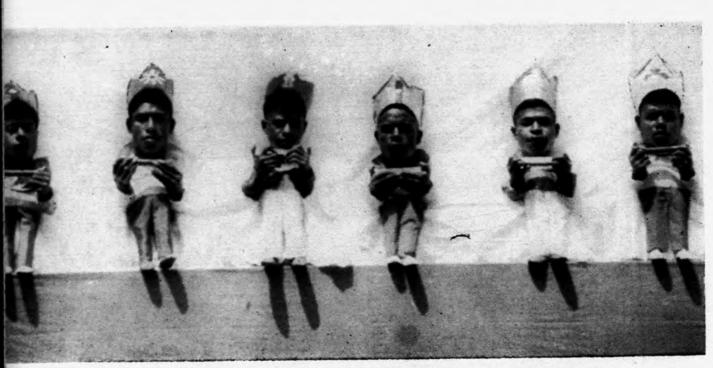
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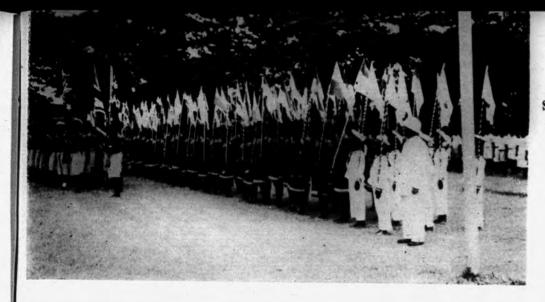


Six 'dolls' put on show to welcome Bishop Noser. Brother directs.





Brother serenades his students.



Students in parade.

Brother directs his band





Students get ready for a soccer game.

INTENTIONAL SECOND EXPOSURE



Six 'dolls' put on show to welcome Bishop Noser. Brother directs.





Brother serenades his students.



Students in parade.







Students get ready for a soccer game.



Eight-year-old Jacqueline Carr relays her Christmas wishes to Santa during her visit to a South Side Chicago Department Store. (UP Photo)



DEAR BOYS AND GIRLS:

May I remind you of the glad feelings of joy that you delight in every year around Christmas time? But I need not remind you; for, in just a few days, the joyful spirit of Christmas will come upon you, if indeed it has not overtaken you already. The beautiful strains of touching and gay Christmas carols will mingle with the silver peals of bells, calling everyone to the Christmas midnight or morning Mass.

Not many years ago, during this same joyful season, a very wonderful little thing happened. Christmas morning had come. "Merry Christmas!" was on the lips of all. The unbroken chain of cars and the hurrying crowds carried the greeting along with great cheerfulness. "Merry Christmas! Merry Christmas!" Little Ruth Brown stood at the parlor

window of her neat little home and looked out at the long line of cars and the crowd of people going to and fro like a happy swarm of bees. She was all dressed and ready to go to Mass. How happy she was! She could not stand still because of the joy that was in her heart. Usually, Ruth was happy on Christmas morning because of



Christ's birthday, of course, but also because of the toys, the sugarplums, and other goodies she would receive. But that morning, Ruth would have no gifts at all: no dolls, no toys, no sugarplums, nothing at all. And still she was happy, happier than ever before. What in the world had happened?



A few days before, Ruth had told her mother: "Mom, Sister Ellen told us about the poor people today. Their little children will have little or nothing for Christmas. Many will have a lonely and dreary Christmas, with no presents, no sweets, no Christmas dinner, no Christmas joys. Sister told us that we would please the Christ-child very much if we would give something to the poor. So mother, please pack all the gifts and sweets that I shall get and give them to the poor children down on Walnut Street."

"But Ruth," said her mother, "are you sure that's what you want to do? Will you be happy?"

"O yes, mother, I'll be happy, happier than ever before. I want to give to the poor in order that Christ may be happy on His birthday."

And so Ruth had her wish. She saw all her presents go to the poor mothers down on Walnut Street, and those poor mothers gave the presents to their children. That morning at Mass, Ruth felt as she had never felt before. The beautiful Christmas Mass and singing tore at her heart until she cried for joy. At Holy Communion, she prayed in silence and joy to the Christ-child whom she had received within herself. She was happy.

Now Ruth had a good old uncle named John. He was not rich, but he just couldn't stand seeing good done without giving a little something out of his own pocket. When he heard of what Ruth had done, he went shopping. And, when he had finished shopping, he could not carry all the gifts he had bought. But he managed to get them all to Ruth's house.

After Mass, Ruth walked home with some little friends, singing gaily all the way. "A Merry Christmas to all of you!" she shouted as she moved up the steps to her house. But, when she had opened the door, she shrieked for joy. There before her stood Uncle John with all the poor little children from Walnut Street, twelve in all! It was hard for anyone to walk because there were so many presents on the floor. But when Ruth set foot in the house, all the children ran to her and hugged her and kissed her until she cried for joy. Everyone there felt the real joy of Christmas. Somehow they knew that the love of Christ was there. It was. It came with Ruth's love.









INTENTIONAL SECOND EXPOSURE



Eight-year-old Jacqueline Carr relays her Christmas wishes to Santa during her visit to a South Side Chicago Department Store. (UP Photo)



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THE LITTLE PROFESSOR OF PINEY WOODS By Beth Day

In 1909, as he strode into the backwoods of southern Mississippi, Professor Laurence Jones walked into almost fifty years of history-making dedication-of intelligent, purposeful work which started with a backwoods sheep shed and ten students, and grew into the famous Piney Woods Country Life School.

Author Beth Day tells how the little Professor worked to give Piney Woods its beautiful campus, modern dormitories, classrooms and well-equipped workshops, and an annual enrollment of five hundred students.

The Little Professor of Piney Woods is the true history of a singularly beautiful life—of a stirring, spiritual and physical adventure which was sometimes tragic, and often humorous.

Beth Day's writings reveal an unusual man and an unusual life. Like the story of Booker T. Washington, The Little Professor of Piney Woods is an account of a fight against prejudice, suspicion and poverty-and of a victory which is a triumph, not only for Professor Laurence Jones, but for men of good will everywhere.

Order from: Julian Messner, Inc., New York, N. Y. Price, \$2.95.

STORIES FROM THE LIFE OF JESUS By April Oursler Armstrong

You cannot wrap the story of the Bible in stilted language, clothe it in improbably stiff terms, divorce it from action and excitement, and expect a child to read it, let alone enjoy it. Yet too often that is what happened. Boys and girls are offered a scented-wax, sickly-sweet picture of the God who was a Boy and a Man, and they shy away from Him. They get lost in a dust-storm of dry

words and meaningless phrases, and turn back before they glimpse the golden adventure of His life.

The author wanted to show that there is nothing dull about the Bible! Charm and drama are not exclusive property of fairy-tale books or the television screen. Here are true stories of a man who walked on the waves-and then fell in, of a fish with a golden coin in his mouth, of a priest struck dumb by an angel.

Most of all, she wanted children to know that the people in the Bible really lived, that they were flesh and blood human beings who farmed and cooked and fished and ate, who sweated and wept, laughed and quarrelled. author has a deep respect for children's intelligence, and for their ability to see through adult pretenses. They are born with a sense of psychological truth. They will admire and befriend people who are honest, and shun those who parade as plaster perfection.

There is nothing namby-pamby about the Lord Who scourged the moneychangers out of the Temple, or Who stood on trial for His life without fear or tremor. The Bible does not paint over the defects of Thomas or Peter, or James and John. Neither has April Oursler Armstrong.

A wonderful scene in the book is the one where twelve grown men are squabbling over who will be first in the kingdom of heaven. Jesus answered themby plucking a child out of the crowd, and raising him to His shoulder.

In the humility of that lesson the author tried to write this book, to do for children what her father, Fulton Oursler, did so brilliantly for adults, to make the life of Jesus truly the greatest story ever told.

Order from: Garden City Books

Garden City, New York

Price: \$2.95

PIERRE TOUSSAINT, by Arthur and Elizabeth Sheehan. Kenedy. pp. 244. \$3.50

This appealing biography of Pierre Toussaint provides interesting and informative reading for all friends of the Negro in the United States. It portrays the many wonderful qualities of character of a faithful and loyal slave; qualities that were more common than some are willing to admit.

Pierre Toussaint has been compared with and contrasted to another of the same name, Toussaint l'Overture, who was a contemporary, born not far from the birthplace of Pierre.

Unlike the militant and bellicose Tousaint l'Overture, Pierre emulated the saintly, mild, lovable Francis of Assisi, and also Vincent de Paul, in his great love for the poor, as well as one to whom he was more closely bound because of racial relations, the beloved Dominican lay brother, Martin de Porres, who had a great love for the poor and the downtrodden, regardless of race, color, or creed.

A native son of the Indies, Pierre was the property of a wealthy sugar plantation owner who had come from France and was born in St. Dominique (Haiti) in 1766. Fortunately for Pierre, the Berard family was devout in the Catholic faith and deeply conscious of its obligations for the spiritual welfare of slaves. Pierre was taught how to read and write and had access to his master's extensive library.

Victims of the uprising of some of the natives, including Toussaint l'Overture, the Berard family took up what was intended only as a temporary residence in New York. But Pierre was never to see the island of his birth again. His master went back to settle his plantation business affairs and died in frustration and disappointment before he could return to New York.

Fortunately for the widow Berard and her family, now in dire financial circumstances, Pierre had learned the hair dressing business. Proficient in his trade, he was very much in demand by the society women in New York.

Married to a slave girl, whose freedom he bought, he had no children of his own. He took into his home and adopted his deceased sister's daughter and cherished her as his own, and was almost disconsolate when she died very young.

Like Martin de Porres, he had a Christlike love for the poor. He attended Mass every day. He not only paid to free other slaves, but he was welcomed into the homes of both white and colored families, the richest as well as the poorest. He helped to raise funds for the first Catholic orphanage in New York. He died at the age of 87.

Great credit is due the authors. Pierre Toussaint's biography is a beautifully written story. The bibliography and detailed index, so uncommon in a life of this type, give the reading public an authentic and factual life of one born in slavery, loyal to his master and his master's family even beyond the call of duty, deeply devout in his Catholic faith and a great credit to his own people.

SAMUEL J. MATHEWS, S.S.J.

A Josephite priest, Fr. Mathews is pastor of St. Richard's Church, Roxbury, Mass. (From The Pilot, Boston, Mass.)

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